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SCRAP  
BOOK







## Churches

### II

Friends

Methodist

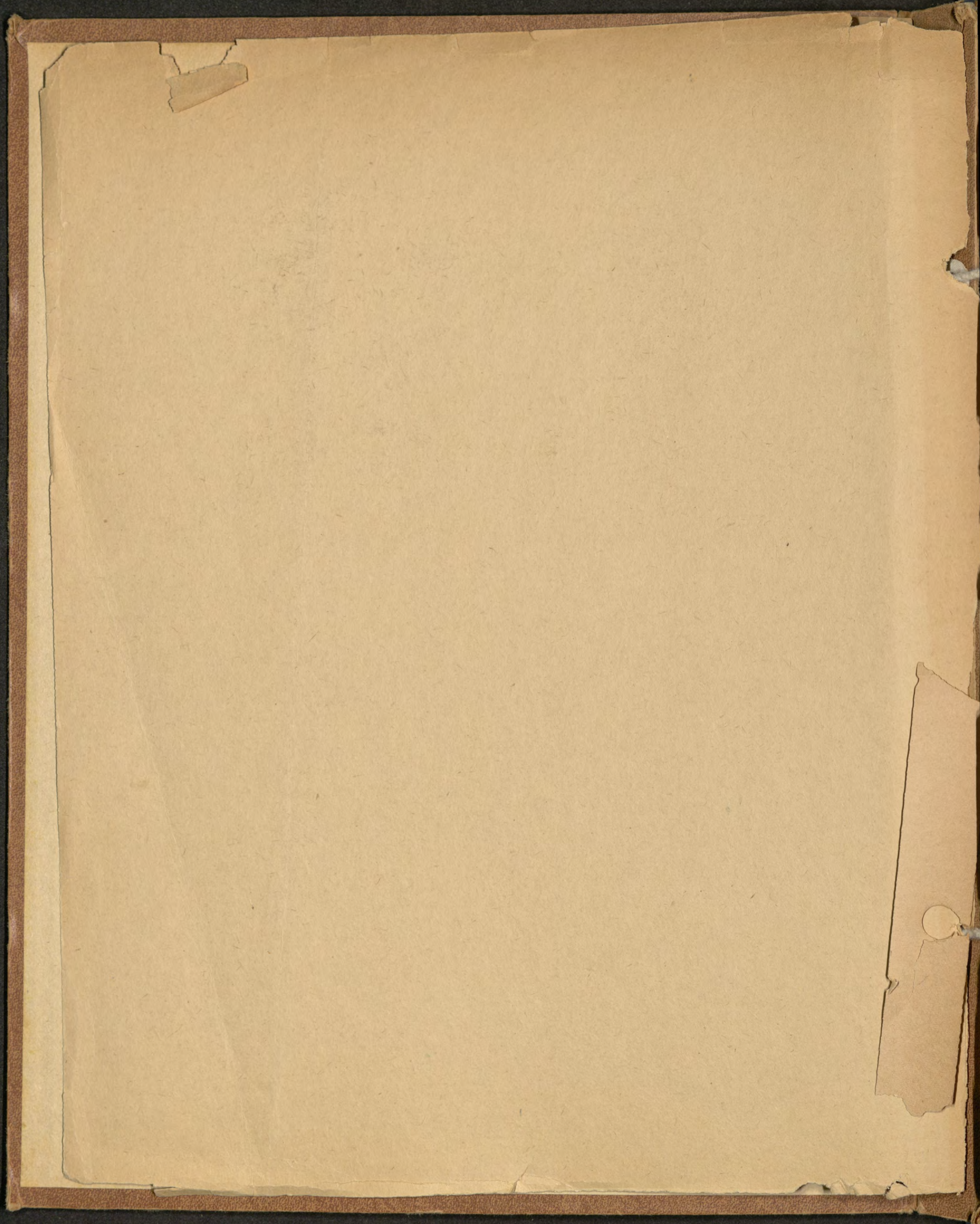
Roman Catholic

Unitarian

Sconset Chapel

Others







## Society of Friends

### A Century of Quakerism in Nantucket

By R. A. Douglas-Lithgow, M. D., I. L. D.

"Nothing is more difficult of explanation than the strength and moral influence often exerted by obscure and uneventful lives."—John G. Whittier.

The sect known as Quakers was founded in England by George Fox about the middle of the 17th century. His followers were distinguished at first as "Professors of the Light," or "Children of the Light," their fundamental doctrine being thus formulated: "The Light of Christ Within as God's Gift for Man's Salvation." They were also called "Seekers," but, later, "The Religious Society of Friends."

It has been stated that the name Quakers was first applied to them in 1650, when Gerrose Fox was brought before the magistrates of Derby, and he having told them to "quake at the name of the Lord," one of the magistrates, George Bennet, an Independent, caught up the word, and, as Fox himself said, "was the first to call us Quakers."

Without any definite career of religious faith, the essential principal of their belief was that an Inner Light "lighteneth every man that cometh into the world." This formed the basis of the sect's organization, and constituted its moral and intellectual claims for adoption. This inner light was a free gift from Heaven which dowered every individual born into the world and every soul was responsible for its recognition and development, while its directing influence was the unerring guide to the interpretation of the Holy Writ.

In the seventh year of Fox's preaching (about 1650), there were more than sixty preachers following in his footsteps, but their peculiar views subjected them to persecution in every direction. As early as 1647 Fox had travelled twice to America—at that time little better than a wilderness—and during the two years of his sojourn was frequently maltreated, and suffered persecution and privations innumerable. He was beaten by a mob and left for dead. Abuse of every sort, imprisonment in the loathsome jails of that time, exposure, lack of decent food, all failed to touch his indomitable spirit; yet, in after years, North America became the stronghold of the sect, numbering, as it did, at one time, over 100,000!

In 1656, two Quaker women—Ann Austin and Mary Fisher—came to Boston—but they were regarded as witches, imprisoned, and later, banished from the country. In 1650, three men and one woman were subsequently hanged for their fanatical zeal. It is further stated that "the persecutions inflicted upon Quakers, during the first forty years of their existence, have hardly a parallel in the history of the last two centuries. Bad as are many of our prisons now, they are places of comfort compared with the loathsome dungeons of the 17th century. In these pestilential cells there were confined, at one time, more than 4,000 Quakers!"



THE OLD QUAKER MEETING-HOUSE ON FAIR STREET.

It has been estimated that there were in the world 200,000 Quakers during part of the 19th century, more than one-half of which flourished in the United States. Principally, it may be inferred, to escape persecution a number of Quakers became domiciled in the quaint, freedom-loving island of Nantucket, early in the 18th century, but, although they meet some opposition, they were never maltreated as they had been on the mainland.

As early as 1664 (as I learn from an original official document never utilized before), Jane Stokes, from England, was the first "Friend" that visited the island. In 1698, Thomas Turner, from England, and Thomas Copperthwaite, from Long Island, both Quakers, visited Nantucket.

Thomas Chalkley, an Englishman, arrived in June of the same year; also John Easton and Joanna Mott, from Rhode Island. In 1699 came Ebenezer Slocum, Jacob Mott and his son, from Rhode Island.

In 1700 (from which year I essay to faintly trace the history of Quakerism in Nantucket), Thomas Story arrived from England, and John Butler from Ireland. From this time forward, the leaven of the new doctrine began to work, and gradually propagated itself. Several other visiting Friends arrived in the meanwhile from England and various parts of the United States. Thus, in June, 1701, Thomas Thompson, from England, and Jacob Mott, with Walter Clark from Rhode Island, came amongst them, as did also, during July of the same year, John Clark from England and Susannah Freeborn and Ruth Fry from Rhode Island. Between 1701 and 1708 the following visiting Friends arrived:

April, 1702—Jedidiah Allen, from New Jersey; Thomas Cornell, from New Jersey; John Richardson, from England; James Bates from Virginia; Jacob Mott, from Rhode Island; Susannah Freeborn, from Rhode Island; Peleg Slocum (first visit), from Dartmouth.

June, 1703—John Kinsey, from England; Richard Gove, from England; John Hussey, from England; Ephraim Hicks, from Rhode Island; Peleg Slocum (second visit), from Dartmouth.

1704—Thomas Chalkley, Richard Harper, Mary Slocum, from England.

April, 1705—Samuel Bownas, Mary Banister, from England.

July, 1705—Ann Chapman, from England; Hugh Copperthwaite, from Long Island; Peleg Slocum (third visit), from Dartmouth; William Anthony, from Rhode Island.

January, 1706—John Fothergill, celebrated London physician; William Comstead from England; John Smith, from Philadelphia; Susannah Freeborn, from Rhode Island; Hope Borden, from Rhode Island.

June, 1706—Joseph Manton, from Rhode Island; Ephraim Hicks, from Rhode Island; Mary Lason, from England; Esther Palmer, from Rhode Island.

1707—Jacob Mott and wife, from Rhode Island.

It was fortunate for the success of the new religious movement that it received its first impulse from such zealous and eloquent preachers as Thomas Chalkley, who arrived in 1698, Thomas Story, who came in 1700, and John Richardson, who followed them in 1702. These three Englishmen were

stalwart upholders of the new faith—well-versed in all its details, while possessing enthusiastic temperaments, persuasive tongues and rhetorical experience—and their meetings in Nantucket were not only well attended, but effective and highly appreciated by the islanders. There was an undercurrent of opposition to their peculiar views at first, but it never became aggressive, and was confined almost entirely to the official authorities, while no repressive measures were instituted. Little by little the tenets of the new religionists influenced the minds and hearts of the Nantucketers.

In 1701, at the age of 56, principally through the preaching of Story, Mary Starbuck became interested in the faith of the Quakers, and no event could have been better calculated to give a great impetus to the new movement which had already been inaugurated, for, from that time, she took the spiritual concerns of the whole island under her special superintendence.

Mary Starbuck was the seventh child of Tristram Coffin—the mother of four sons and six daughters—a woman of strong magnetic personality and extraordinary administrative ability, who had a judicial mind, clear understanding, and possessed a genius for participating in public, social and domestic duties. She was withal a fluent and impressive speaker, and the whole island looked up to and consulted her in all matters of importance. She became one of the most celebrated preachers among the Friends, and gained many converts by her stirring and heart-touching addresses. In her own home she had a large room, known as "Parliament House," and here the meetings took place during four years.

In April, 1708, the Quakers were fully established in Nantucket, and in this year they sought communion (by means of a petition to the Rhode Island and yearly meeting (with some "Quarterly Meeting," and to have a yearly meeting of their own. The latter was duly established. They evidently became affiliated with the Rhode Island and Sandwich Quarterly meetings, and a special note in an unpublished official return states that "the first quarterly meeting held at Nantucket was on the 1st of the 7th month, 1782." Be this as it may, from 1708 the sect gained so rapidly that, in 1711, they secured a lot, serving for meeting-house and burying-ground, and built their first meeting-house a little to the southeast of the ancient burial ground; and in 1717 they were obliged to enlarge this by adding twenty feet more to its length.

Mary Starbuck died on December 13, 1719, and her death was a serious loss to the community.

In or about 1720, the town was moved from Wannacomet to Wesko—the present Nantucket—and the Quakers, still increasing, resolved to build a new and larger meeting-house in the new town, which they accomplished in 1731, at the corner of Main and Saratoga streets, in the space still known as the "Quaker Burial Ground," and here the Friends held their meetings and flourished for over sixty years.



Still increasing rapidly in numbers, and finding their second meeting-house inconvenient, owing to its remote situation, the Friends once more, in 1792, determined to build a still larger house on the corner of Main and Pleasant streets, and, in the building of this, much of the material of the former house was utilized. It was a spacious building of two stories, 56 feet long and 38 feet wide, and, owing to its size, had on several occasions been used as a court-house, and also for holding the annual meetings of Nantucket Friends, added to those of adjacent or affiliated centres.

In the autumn of the same year, (1792), they erected yet another meeting-house—the fourth—in order to accommodate the northern members. This was situated on Broad street, but was not so large as that on Main and Pleasant streets. The membership was divided between these two meeting houses, according to locality of residence, and up to the end of the 18th century, both houses were filled with large congregations, each being active, vigorous and flourishing.

During this period, the success of the Quaker organization reached its climax, and the elders had secured a hold upon the islanders such as no other religious denomination had ever acquired. They professed that although in the world, they were not of it, and therefore despised and spurned every form of worldliness, although in this matter they were frequently inconsistent. They were rigidly economical, and were opposed to a paid ministry, or to the slightest extravagance in outward attire, as a principle, and they had no sympathy with anything calculated to make earthly life either happy or even pleasant; but they were absolute in their self-righteousness, unnatural in their formalistic asceticism, and as time wore on they tightened their authoritative grasp upon all concerned.

Their form of church government consisted of a select committee comprising the "unco quid" in the community and connected with each meeting-house; monthly meetings for business and religious purposes; quarterly meetings, at which the agenda of monthly meetings were further discussed, and to which all matters concerning the monthly meetings were reported; and yearly meetings, at which the combined power and wisdom of the organization considered and determined the discussions, findings and suggestions of the various quarterly meetings "for the good of the order."

In looking over the list of English and off-island Friends who had visited the society at Nantucket from 1698 to 1845—the year when the "sorrowful division" took place—I find that Thomas Chalkley, from England, (later of Philadelphia), visited the island four times, viz: in 1698, 1704, 1713 and 1737.

Phebe Nichols, afterwards wife of James Newbegin, in June, 1746

John Woolman, in June, 1747.

Samuel Fothergill, Esq., in 1755.

Elias Hicks (subsequent Reformer), 1793.

John Wilbur, of Hopkinton, Reformer, 1818, 1829, 1836 and 1839.

Joseph John Gurney, of Norwich, England, Reformer, 1838.

Curiously enough, I find that one of the visitors in 1793, was Benedict Arnold, of Smithfield. The name of Lucretia Mott does not appear at all, either on the visitors' list, or on an official "List of Female Members of Nantucket Monthly Meeting," dated "8th month, 1851."

Before the end of the 18th century, when the population of the island was 5,617, nearly one-half of this number belonged to the Society of Friends.

I may here be permitted to glance rapidly at some of the intrinsic causes which, originating early in the 18th century, became gradually more potential during the 19th century, and ultimately broke up and completely disintegrated the Society of Friends in Nantucket. I can only outline a few of these in the faintest manner; but fortunately Henry Barnard Worth has ably described the strife and subsequent divisions which hastened the decline of Quakerism on Nantucket during the last century of its existence, in one of the Bulletins of the Nantucket Historical Association\* to which I have pleasure in directing the attention of all interested in the matter.

\* Papers of Nantucket Historical Association, Vol. I, Bulletin I.

There can be little doubt that, in proportion to its numbers, on other sect has so influenced public opinion as the Quakers, and it would be difficult to find a parallel under similar circumstances to their active and practical philanthropy. The consistent purity of their lives, and their united protest against immorality in every form have had a restraining and civilizing force which can be compared with no other similar movement of modern times; but they became too prosperous and this resulted in the development of a tendency towards arbitrariness and despotism in connection with the enforcement of their disciplinary code, which harassed and ultimately disgusted the rank and file of the membership.

Quakerism, in its essentials, was Utopian and reactionary—a dream of spirituality incompatible with the vital experiences and intellectual expansiveness of humanity. While generally law-abiding, the Quakers instituted a code of their own which made no allowance for the conventionalities of life sanctioned by custom and experience; nor did they recognise the recreative form of human activity or the usual amenities of polite society; in fact, their narrow and inelastic formalism excluded the rational exercise of instinctive pleasures to a vanishing point.

Acknowledging no duty to the state, and holding themselves aloof from all the political duties of citizenship, they outlawed themselves and were persecuted for it; but among their own people, and especially in the social life of their membership, they gradually assumed a rigidity of discipline which eventually became intolerable. They frowned upon music, mirth and sports of every kind, and even dogmatized as to the apparel which young people should or should not wear, and to every infraction of their laconic code, punishment was invariably meted out; while in everything concerning love, courtship and marriage they adopted such inquisitorial espionage as in these latter days would have caused a rebellion.

Their zeal for purity, and for what they called "the good order of truth" was doubtless commendable, but they went too far, and failed to foresee or to recognize the spirit of tolerance which was evolving itself in all directions; the standard of ethics which they imposed so vigorously was far too high; in a word, they sought to oppose the rising wave of intellectual expansion which was gradually over-spreading the country, by a [for restrictive formalism in faith and morals, and, thus becoming submerged, their numbers melted away.

Flattering themselves that they alone enshrined the "Inner Light," the Quakers assumed the right to believe that all who remained out of their pale were heterodox and heretical. "Pride goes before a fall," and thus, becoming autocratic and tyrannical, they gradually instituted a system of petty despotism, under the guise of discipline, which, even at the climax of their success, thinned the ranks of their followers, and later disrupted the organization altogether.

Human nature, even in religious matters, is much the same in all places, and at all times. The Quakers but followed in the footsteps of the Pilgrims and the Puritans who preceded them, in dictating to the world what was right and what was wrong; but the world still goes on, buoyed up by Hope. Truth-seekers are everywhere, but

"God's in His Heaven—  
All's right with the world."

DECEMBER 2, 1911

### Building Was Once Quaker Meeting-house Here.

From the New Bedford Standard.

Since the burning of the Dennisport school residents have been interested in inquiring into the history of the former Nantucket Quaker meeting house which was converted into the school building. On Aug. 6, 1867, a committee from the town of Dennis, including the selectmen, three Dennisport citizens and the owners of the Dennisport school entered into an agreement, transferring the school property to the town of Dennis. The sponsors of the school project by this action released all claim to the town of Dennis and assumed all liability. The debt for the school at that time was \$7,517.71.

The building referred to was the Friends' Meeting-house which formerly stood on Fair street, just south of the present meeting-house owned by the Historical Society. At that time when the Friends had the larger building in use the present building was erected for school purposes, and when the meeting-house was sold in 1867 and taken over to the Cape, the Friends converted the school-house into a meeting-house and held meetings there regularly for a number of years.

March 29, 1930



### Friends' Meeting-houses.

Editor of The Inquirer and Mirror:  
Mrs. Susan C. Hosmer sends from California an inquiry about certain old buildings at Nantucket, seeking information that may be of general interest.

Since their first organization in 1708 to the date of their final departure from the island in 1894, the Nantucket Monthly Meetings of Friends have erected and occupied eight different meeting houses.

This body held its first session in the house of Nathaniel Starbuck on the hill to the west of Hummock pond, April 28, 1708, when the first item of business was the purchase of a record book and the second a vote to obtain a lot for meeting-house and burial ground. The building was erected in the summer of 1709, but its location has been hopelessly forgotten, except for a vague tradition repeated by William C. Folger that it stood somewhere southeast of the old cemetery near Maxcy's pond.

The next meeting house, built in 1730, stood at the corner of Main and Saratoga streets in the corner of the Friends' burial ground.

The next two, erected simultaneously in 1794, were intended each for a distinct meeting into which the Nantucket Meeting had been divided, by adopting Main street as the line of separation. One was placed on the southwest corner of Main and Pleasant streets, and the other on the north side of Broad street next east of the Ocean House.

The north meeting was dissolved in 1829 and in 1833 the lot and building were sold and later, on the site, was built Trinity Episcopal Church, which was destroyed in the fire of 1846.

The fifth meeting house was erected in 1833 on the west side of Fair street at the corner of Moore's Lane. The lot extended north to Ray's Court and on the north end the meeting built a school house.

The next building was erected in 1833 by Hixite Friends, who had been excommunicated from the Nantucket Meeting, and stood on the south side of Main street midway between Ray's Court and Fair street. After its sale, the building has had a series of vicissitudes. As the Atlantic Hall it was used for a variety of purposes, mercantile and public; then it was removed to Brant Point and became Hotel Nantucket, and a few years ago it returned to town and is now known as the Red Men's Hall.

The seventh was the meeting house of the Gurney Branch, which was separated from the Fair street Meeting in 1845, and was built in 1850 on the east side of Center street, north of Pearl, and is now the dining room of the Roberts House.

The eighth and last was the school-house at the corner of Fair street and Ray's Court.

In 1864 the Nantucket Meeting had become so reduced in numbers, that they sold the meeting house and south half of lot at corner of Moore's Lane, and appropriated the school-house next north for meeting purposes. In 1894 this house and lot were sold to the Nantucket Historical Society.

On the site now occupied by the Ocean House, previous to 1839 stood a large frame building, built by Paul Gardner. The property in 1839 was purchased by Jared Coffin, who erected the brick mansion before 1847, when he sold the house and lot to the Nantucket Steamboat Company. How soon it became a hotel the records do not indicate, but in 1857 it was bought by Eben W. Allen and has since been known as the Ocean House.

Presumably the Mr. French who lived in this house was William S. French who married Rebecca, the daughter of Jared Coffin. Aaron Mitchell had no daughter who married a French, so far as the writer is informed.

The Aaron Mitchell brick house stood on the east side of North Water street at the corner of Sea street and was so seriously injured by the fire of 1846 that it was soon after taken down.

Henry B. Worth.

DECEMBER 6, 1919

### Friends Meeting To Be Held in Nantucket.

The Nantucket Historical Association has tendered the use of the old Friends' meeting-house on Fair street to parties who desire to hold meetings in Nantucket next week. It is several years since a Quaker meeting has been held here and there are many of our people who will appreciate this opportunity.

The meetings will be in charge of Fred Cleavelenger, of Indiana, said to be a Quaker of the old school type and a very interesting speaker. He has been holding meetings at Newport this week and expects to be in Nantucket in time to begin services in the meeting-house on Wednesday evening next. He will be accompanied by Andrew B. Starbuck and other Friends.

FRIENDS' MEETINGS.—John Cary, of Indiana, and Joseph Stanley, of Ohio, approved ministers of the Society of Friends, were present at the Centre Street Friends' Meeting House, on Sabbath morning last, and spoke acceptably to a goodly company of ladies and gentlemen. In the afternoon they both spoke at the asylum and at the temperance meeting. In the evening they addressed Rev. Mr. Crawford's congregation. There was also a called meeting at the Centre Street Meeting House, on Monday evening, at which both of the friends made acceptable remarks.

Nathan Page, an approved minister of the Society of Friends, was in attendance at the Fair Street Friends' Meeting House, on Sabbath last, and made remarks in accordance with his faith, announcing his belief that there was a decline in the religious convictions of the world.

WELLESLEY HILLS, 2d mo., 16, 1896.

Mr. Editor:

Someone asks through your paper of 8th inst. for information concerning the building of the first Friends' Meeting House near Maxcy's pond; when it was built and when removed to the corner of Main and Pleasant streets? The first Meeting House was built about 1709. Not being able to get access to Friends' records I cannot give dates exactly, but I am not far out of the way. It was a small building, and was never moved; but after being vacated was used as a school house a few years and then was burned. I picked up on the spot some years ago, pieces of melted glass, bricks and wrought iron shingle nails, which gave evidence of a building being burned, and confirmed the testimony of the late William C. Folger as to the locality, and of the late Charles G. Coffin, who made efforts to get the spot with the first Friends' burying ground adjoining, fenced, as it should have been, and who set out a tree, which stood a few years, to preserve knowledge of the locality.

In the year 1735, or within a year or two of that, the Friends built their second Meeting House in the northeast corner of what is still Friends' burying ground on Main street, a much larger building. In 1790 Friends had so increased that another monthly meeting was established (the north) and a meeting house was built on Broad street, just east of the Ocean House, where it burned as an Episcopal church edifice in the great fire of 1846. After this was built (in 1790) the meeting house at the burying ground on Main street was moved to the corner of Main and Pleasant streets, and was enlarged. In 1835 the Friends built on Fair street, when Charles and Henry Coffin bought the abandoned house and moved about two-thirds of the immense building to the head of the Commercial wharf. My esteemed cousin, Henry Coffin, can correct or verify these dates. Through his politeness and that of Mr. Josiah Folger, I have a tile, and a cane made of wood of the meeting house corner of Main and Pleasant streets, where I went to meeting in my earliest boyhood with many of my friends of that stage of life, only a few of whom are now left. It was an immense gathering of a somewhat mixed people to be sure, but with a very high average of solid, sterling excellence of character and life.

CHRISTOPHER COFFIN HUSSEY.

The Friends' meeting house on Fair street is advertised for sale. It was the last place of worship of the Wilburite Quakers and the society which occupied it was the custodian of all the ancient records of the Friends since the organization of the first society by Thomas Story of England in 1704, at the home of Nathaniel Starbuck. Mary Starbuck, the wife of Nathaniel, then became the principal preacher among the Friends and this was the first religious society organized among the white settlers of the island, and for many years was the dominant religious sect here. Now Friends will no more hold religious gatherings here and have become almost entirely extinct in Nantucket.

Sept. 20, 1934

July 3, 1880

May 24, 1898  
Journal

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## The Society of Friends at Nantucket.

Mr. Editor:

As the Friends' Meeting-house on Centre street, Nantucket, is now passing into the possession of another religious society, and will thus cease to stand as a landmark and visible reminder of this once numerous body of influential and earnest religious people, it may be interesting to glance briefly at the origin and subsequent history of Quakerism upon this historic island.

The society of Friends sprang into existence in England about the year 1644, and in the year 1656 Mary Fisher and Anne Austin, the first heralds of the new sect in America, arrived in Boston. We are all familiar with the hardships and persecutions experienced by these women and by other gospel messengers who followed them. The seeds of Quakerism however were not sown in vain upon New England soil. As early as 1658 a Friends' meeting was held at Sandwich, and the records of the society in that town are preserved from the year 1679. Converts to the new opinions were made in eastern and southern Massachusetts, and Rhode Island, and meetings were established in Boston, Salem, Lynn, Newport, Dartmouth, Pembroke and elsewhere. The records of Dartmouth Monthly Meeting of Friends (from which the New Bedford Meeting was afterwards separated) are in excellent preservation from 1699, and the bi-centennial of this ancient Meeting was appropriately observed a few weeks ago.

It was not however until after the opening of the eighteenth century, that Friends secured a foothold at Nantucket. Thomas Chalkley came to this place in 1698, and was cordially received, and mentions in his narrative, that upon the day of his departure scores of people accompanied him to the water side. John Richardson, another minister from England, came to the island in 1701, and had excellent service while here, and in 1704, Thomas Story, an able and zealous advocate of the principles of the society, was another gospel messenger to the inhabitants of the island. Both John Richardson and Thomas Story were forcibly impressed with the character and executive ability of Mary Starbuck, and her family appear to have been the centre from which the society of Friends had its origin. Nantucket Monthly Meeting of Friends (as a meeting of record) was established about the year 1708, and became one of the subordinate meetings of Rhode Island Quarterly Meeting to which the meetings at Providence, Newport and Dartmouth also belonged. In 1781, New England Yearly Meeting decided that Nantucket should be transferred to Sandwich Quarterly Meeting, and it remained ever after, a component part of the latter Quarterly Meeting.

During the early and middle years of the eighteenth century the meeting at Nantucket grew rapidly in numbers and influence. In 1735, Daniel Stanton, a minister from Philadelphia, mentions a visit here, and the presence of a great number of Friends. Samuel Fothergill, an eminent minister from England, and the brother of John Fothergill, physician and philanthropist, while here in 1755, has left the following record concerning his visit: "There is a very large meeting of professors (Friends) upon this island, which is, with respect to its soil, a sunk bank in the sea, about fifteen miles long, and three broad. The yearly meeting finished here this day, was very large, the place considered, being more than one thousand five hundred, principally professors of Truth, at the meeting, and about four hundred out at sea fishing for whales." We note that in the above extract he estimates an attendance at the meetings at fifteen hundred, and is also careful to add that they were principally but not entirely all Friends. However, the four hundred who were away at sea, when added to the number at home, would make a body of no mean size.

Let us hear also the testimony of Samuel Neale, who speaks as follows in 1771: "I was at two large meetings of worship on the island of Nantucket; there are upon the island 300 families of professors, many of whom are sailors employed in the whale fishery. First day, I was at a very large meeting, said to be the largest at Friends' meeting-house, said to contain 2000 people." What proportion of this great audience were actually Friends, it is impossible to ascertain, but it is a startling thought to us in the present year 1899, that 2000 people ever gathered at a Friends' meeting at one time at Nantucket. The society at this date must have numbered at least fifteen hundred members. During subsequent years a gain in numbers was doubtless made, and we are led to conclude that Quakerism at Nantucket reached its maximum at the time when a second Monthly Meeting was established in the eleventh month, 1794, which was designated as the Monthly Meeting for the Northern District, including the Friends living at the north of Main street. Martha Routh, an English Friend, and a minister, who was living temporarily in New Bedford, while at Nantucket in 1795, paid a visit to every family of Friends on the island, and accordingly went to the homes of 333 families. Of these, 220 families were in Nantucket Monthly Meeting proper, and 113 families in the northern or newly organized meeting. If we estimate five persons to a family, we are led to suppose that there were nearly 1700 Friends in the town at that time. But the high water mark had now been reached, and the decline during the nineteenth century was rapid in the extreme, and continued during the days of Nantucket's palmy history from a commercial standpoint. Disownments for marriages out of the membership of the body, the rigorous administration of the discipline, an undue magnifying of trivial offences, and other causes, all cooperated to produce this result. The same influences operated unfavorably elsewhere, as well as at Nantucket, but in no other community in the world has such a result been duplicated in the same length of time. During the fifty years, from 1795 to 1845, the society dwindled from 1700 members to perhaps 300 members, a half century during which the island was increasing in wealth, prosperity and, most significant of all, in population, and consequently we must look to the society itself, and not to outside influences for this deplorable result.

About 1827 several members, who sympathized with the party of Elias Hicks, withdrew, and in the spring of 1829, the two Monthly Meetings were united, as they were both in a shrinking condition. In the year 1845, another division occurred, and the party at Nantucket, who continued in unity and fellowship with the great body of the society in England and America, were so much in the minority at Nantucket, that they were unable to hold the meeting-house, and were thus compelled (with the advice and assistance of the Friends upon the main land) to secure another meeting place. The principal representatives of this body were William Mitchell, Cromwell Barnard, Matthew Barney, Abraham R. Wing, Kimball Starbuck and others, and about 1850 the meeting-house on Centre street was built for their occupancy. As above stated their numbers were small, and seventeen years later, in 1867, the Monthly Meeting ceased to exist, and the members were attached to the Monthly Meeting at New Bedford; but while the Monthly Meeting, so called, had ended as far as the transaction of business and the keeping of records was concerned, religious meetings were held at Centre street, as long as circumstances permitted.

With the death of William Hosier the society came to an end, and the meeting at New Bedford has decided to dispose of the property, bearing in mind the fact, that if in the course of time, a demand for a Friends' meeting should again arise at Nantucket, New Bedford Friends would extend pecuniary aid and sympathy for this purpose.

While the visible society of Friends has vanished, yet the influences of Nantucket Quakerism survive, both here and in all localities to which the sons and daughters of the island have emigrated.

E. T. TUCKER, M. D.  
New Bedford, Mass.

## The Meeting House is for Sale.

The Quaker Meeting House on Fair street is advertised for sale. The Quakers have become nearly extinct in Nantucket, and the places which once knew them will know them no more forever. The unwelcome fact is presented to us in unmistakable language. The meeting house is for sale. The last quarterly meeting has there been held. The last Quaker marriage has there been solemnized. The last eulogy for the dead has there been uttered. The last message from the Spirit and Mind of Truth has there been pronounced. Shades of Mary Starbuck, whither are we drifting?

It is a matter of history that Friends unequivocally bore strong testimony against human slavery, and the first pamphlet issued against the evil in America was written and printed by Elihu Coleman, an approved minister of the society of Friends at Nantucket. On the question of intemperance Friends always made sobriety a condition precedent to membership. And in matters of business, a high moral standard was erected which rendered insolvency a cause for disownment. No Friend in good standing was ever suffered to inhabit the town almshouse, but was always cared for by the society in independent "boarding houses." In a large degree Friends contrived to procure the education of their children in Friends' schools, while cheerfully paying taxes for the support of public schools. And now all this has passed away. A feeling akin to desolation will creep over the Nantucket descendant in contemplation of the change. The meeting house is for sale.

The aged and middle-aged only will recall to mind the "mutton eaters" as the world's people were wont to call them, who frequented Nantucket on yearly Meeting occasions, attired in gray coats, broad-brimmed hats, small trousers, silk stockings, and silver-buckled shoes. They were guests of Nantucket Friends, and brought a wealth of Christian radiance and eloquence which was scattered over the occupants of the plain pine benches of the large old meeting-houses, like the refreshing dews of heaven. The Yearly Meeting was a garish day in the life of Nantucket a hundred years ago. And now the meeting-house is for sale.

Services in the old meeting-houses were unostentatious. No paid ministry, no drilled choirs, no dress parades attended their religious devotions. All was plain and cheap and good. But its simplicity has not survived the demolition of free thought in religious concerns, and the meeting-house is for sale.

## A Series of Quaker Meetings.

The little Quaker meeting house on Fair Street, which now belongs to the Nantucket Historical Association, as an annex to its museum, was filled to the doors on Wednesday evening last by an audience that had been drawn there by the announcement of an old-fashioned (?) "Quaker Meeting" to be conducted by two visiting preachers from the West—Messrs. Fred Clevelenger and Andrew Starbuck of Indiana. It proved however to be of a modern type.

Although there is not one genuine Quaker now living on the island, yet nearly all of our middle-aged people are proud to claim descent from that well-known and honored sect. The two young speakers of this week's series of meetings are earnest and conscientious pleaders for the truth and enthused with their mission. They held the audience with an almost breathless attention as they told their own life experiences and explained some of the salient points of the Quaker faith.

The speakers seemed to think that many of their listeners looked upon the plain-spoken sect as "queer and quaint people" and had to come to the meeting "out of curiosity." Not so—for there were many older heads in the hard-backed seats to whom the subject was a familiar and "twice told tale!"

A surprising innovation was the singing of gospel hymns at this modern Quaker meeting, together with stories told of a half-humorous nature all unknown or foreign to the meetings of our childhood days.

Announcement was made that services would be held every evening and Sunday evenings (He did not call it "First Day" evenings) for quite a period, now indefinite.

[Reported by Anna Starbuck Jenks.]  
Sept. 24th, 1924.

## Quarterly Meeting.

Representatives of the Wilberite branch of the Society of Friends arrived here Wednesday, from various sections of New England, to hold quarterly meeting. Service was held in Friends' meeting house, Fair street, Fifth day morning. No preacher accompanied the visitors, who numbered eight persons, and to many of the rising generation the sight of so many exponents of the simple Quaker faith was extremely novel, while to the older residents their presence awakened memories of days long syne, when our populace was largely composed of the wearers of the plain garb. We have now living on the island but one member of the Fair street (or Wilberite) society—Eunice Paddack. The visiting Friends were entertained at the home of Mr. M. T. Worcester, and were Mary Anna Oliver, David French, Eliza M. French, William T. Oliver, of Lynn, John H. Foster and Mary E. Foster, of Providence, Mary C. Foster, of Centerville, R. I., and Alexander G. Coffin, of Dorchester.

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Oct. 8, 1893



There is something about the Society of Friends which always commands the respect of all other denominations. There is something about the Friends' belief which touches the inner feelings of all—the sincerity of their faith, the beauty of their thought and their speech, the solemnity of their manner, the simplicity of their garb. Nantucket years ago had a large representation of this religious sect and there are many of our elderly residents who in their early childhood attended meeting; but with the changing years the Quakers have passed on, yet in their passing they have left behind many of their characteristics. A Nantucketer always reveres the Quaker and when a member of the sect visits the island he or she is assured of a firm hand-clasp.

It is nearly nineteen years since the death of Eunice Paddock, the last member of the Society of Friends on Nantucket, and the younger generation knows of the Quaker only by tradition. Thirteen years have passed since the Friends have held a meeting on the island. In September, 1906, Hepsibeth Hussey came to Nantucket and preached to a large audience who gathered in the Fair street meeting-house. After that no one had any idea that there would ever be another "Quaker meeting" on the island. The meeting-house has been preserved by the Historical Association, but merely as a relic of other days, and the annual meetings have been held in the old building each year, but they have been far from "Quaker meetings".

When the steamer came in Monday afternoon, however, three elderly men stepped off the boat clad in the garb of the Society of Friends. They were Job Gidley of Dartmouth, Cyrus Cooper of Ohio, and Horace Foster of Rhode Island, and that evening they held a silent meeting together at "The Gables," on Broad street.

Tuesday afternoon the door of the old meeting-house on Fair street, where Hepsibeth Hussey held the last Quaker meeting thirteen years previous, was thrown open and a welcome extended to all who cared to come and meet with the Friends for an hour of devotion.

Twenty-seven women and seven men responded, and Job and Cyrus and Horace sat on the elders' bench, wearing their broad-brimmed hats—a scene which the old meeting-house had not witnessed before for many years. It was a real old-time Quaker meeting—an hour of real spiritual communion together. The atmosphere of the Friends of days ago still lingered within those walls—there was no doubt of it. The women were seated on the south side of the aisle and the men on the north, just as they were in the olden days. The hard wooden benches were the same, too; there were the same candles in the peculiar sticks fastened to the walls, high above one's head. To be

sure, the walls may have been repainted, but they were the same walls which had waited for the spirit to move upon many an occasion many years ago. And seeing the three men seated on the elders' bench, each wearing his broad-brimmed hat, one had no difficulty in feeling impressed, in feeling that the spirit of the old Nantucket Friends was still lingering in the meeting-house in spite of the lapse of years.

The windows were raised and the balmy air of spring came within. The birds were twittering out in Ray's Court and there was a faint rustling of the leaves on the trees, but within the meeting-house there was perfect silence for about ten minutes, broken only by the quiet foot-steps of some late arrival, or by the honking of an automobile or the rattle of a carriage as it passed down Fair street.

And when Job Gidley arose and removed his hat and started to speak it was almost as though he was bringing a message from the dim past. Seated in the room were several who as children had probably attended meetings there many years before. To them there must have been a solemnity, a deeper meaning, than to those born and raised after the Society of Friends had vanished from Nantucket.

It seemed as though Job Gidley's deep resonant voice was speaking straight from the heart—as it was. "We are gathered here today," said he, "for the purpose of worshipping Almighty God. We may read in the Holy Writ that God is with us in spirit and those who worship Him must worship in spirit and in truth."

Every word spoken rang true as steel. It was a real Quaker discourse—a message from the Friends of former years—and his voice brought many a passer-by to attention, for the moment, out on the street. It was so unusual for one to hear a preacher's voice issuing from the old meeting-house that it seemed almost supernatural in a way. For twenty-five minutes Job talked and he had the closest of attention. One could have heard a pin drop at any time. The only variation was when the back of one of the benches tore from its nails and bumped on the floor. Quaker hands had driven those nails in many years before, and many a devout Quaker back had rested against the board. That it tore away and disturbed meeting for the moment in 1919 did not make it the least bit sacrilegious, and the incident apparently passed unnoticed by the speaker.

When Job Gidley finished speaking, there was absolute silence again for another period. Everybody sat with bowed head until Horace Foster uncovered and arose to his feet. Then one again realized that he was in a real Quaker meeting—the kind our grandfathers and grandmothers attended when children. Foster spoke in an entirely different manner from Gidley. His voice was higher pitched and he almost chanted his sentences;

yet he brought a message from the same religious sect which was for decades so closely allied with Nantucket. He spoke—almost sang—his words in an entirely different manner from Friend Gidley; yet his remarks were perhaps directly applicable to Nantucket, for he told of former visits here, of the friendly greetings he and his fellows had received, of the spiritual fellowship which still lingered in the old town; and especially within those four walls.

The service was just what one might expect—solemn, sincere, dignified—a spiritual communion of men and women of 1919 together in the old meeting-house in the custom of the Society of Friends. At the close of the remarks, prayer was offered by Horace Foster on bended knee, while Job Gidley and Cyrus Cooper stood with bared heads. Then the elders shook hands and the meeting was over.

JUNE 7, 1919

FRIENDS' MEETINGS.—Elizabeth L. Comstock, of Michigan, Alida Clark, of Arkansas, Phebe Underhill, of Washington, D. C., and William Thompson, of New Bedford, the first two mentioned being approved ministers of the Society of Friends known as followers of Joseph Gurney, were present at the Centre Street Friends' Meeting on Sunday last, and most of them had something to say to a good congregation in the morning. In the afternoon the meeting-house was well filled, the ability of the preachers having become more widely known. Meetings for children were held on Monday and Tuesday afternoons and meetings for adults on the evenings of the same days, all of which were well attended. The Friends were also present at several other religious and temperance meetings during the week, and spoke with great acceptance to all who were privileged to listen to them.

The remarks of Elizabeth L. Comstock, on the several occasions, were characterized by great power and faultless diction, entirely devoid of pompous expressions, yet fervid with the purity of one thoughtfully in earnest. Her experiences have been extensive and varied, and she is enabled to draw from a vast fund of information, gained from her travels in England and America, which are graphically and entertainingly presented.

Alida Clark handles her subjects without gloves, and is more demonstrative than Elizabeth L. Comstock, yet not the less forcible in her methods of expression. Her later field of labor has been with the freedmen of Arkansas, where the Ku Klux organizations have had to be contended with, and she brings to her mission the characteristics of Northern success in Southern climes, peculiarities which must be understood to be fully appreciated.

Phebe Underhill undertakes a Christian work in the temperance field, and, while not making high pretensions as a speaker, nevertheless exhibits an earnestness and sincerity in her chosen field of labor which carries conviction to the hearts of her attentive listeners.

William Thompson, who like Elizabeth L. Comstock, is a native of England, spoke earnestly on First day afternoon at the Centre street meeting-house.

The visit of these friends to our island at this time, has suggested to many persons thoughts concerning the former influence of the Society of Friends; and the realization that so little of that influence remains with us is saddened by the reflection that its decline antedates our general business decline. It could not fail of notice, however, that these representatives of their sect have made marked innovations upon the Friends' practice of half a century ago, although we cannot say that their announced tenets of faith have undergone any change. We wish their mission continued success in whatever field their labors may be applied.

#### Friends' Meeting House.

The announcement of the sale of Friends' meeting house on Fair street to the Unity Hall building committee, supplemented by the statement that it was to be torn down or re-modelled, aroused a feeling of such widespread and outspoken regret in the community that it culminated in the purchasers consenting to relinquish the building in favor of the Improvement society, who in turn will probably turn it over to the Historical society to ensure its permanent retention in its present condition. In fact, it is not improbable that the two societies may be merged into one at an early date, a movement therefor being already inaugurated.

Meantime, in anticipation of such event the council of the Historical Society have appointed a soliciting committee who will endeavor to secure contributions and interest others to solicit for that purpose. Several parties have guaranteed to be one of a hundred to contribute \$10 each toward the required \$1,000, and it is proposed that parties interested who may not be able to personally contribute a like amount may secure the same by soliciting smaller sums among their friends. Should the acquirement of the building be assured at an early date, as is confidently hoped, it is proposed holding the loan exhibition therein the present season instead of elsewhere as had been contemplated.

Besides the religious associations which cluster around the building it will be remembered by many of our older residents as the schoolhouse of their early days wherein John Bodie presided, which will add to the interest already awakened in its preservation.

JUNE 2, 1894



### Friends' Meeting.

Members of the Society of Friends held a meeting in the Fair Street meeting-house last Sunday afternoon, which was largely attended. In fact, it was necessary for the women to sit on the men's side of the room after all the seats had been occupied in their own section and in order to accommodate them, six of the men were invited to occupy the "high seats" with the elders. These favored six were David Parker, Joseph G. Remsen, Alfred F. Ray, Rev. Edward McGuffey, Israel Swain, Jr., and a visitor whose name we did not learn.

A party of five Friends—two men and three women came to the island on Saturday for the purpose of holding this meeting and they found many a hearty hand-clasp awaiting them. Job Gidley of Dartmouth and Anna Hall of Ohio were the principal speakers and both were listened to with close attention. There were periods of "silent waiting" and every head was reverently bowed when Job asked for a moment of inward thought. He then arose, laid his broad-brimmed hat on the seat and after brief meditation opened his discourse with the three words "God is love."

Both Job Gidley and Anna Hall talked with the beautiful sincerity of Friends and their quotations from the Scriptures were enlightening in this age. It was like bringing the past into the present, for twenty years ago the last Friend departed from this island town—once one of the leading communities in New England where this religious sect was most active—and but for these occasional visits of Friends from other places, the present generation of Nantucketers would know of the teachings and life of the Friends only by tradition.

To sit at rest for an hour in the quiet of the old Friends' meeting-house and look at the men and women who represent a religious sect which knew Nantucket in its palmy days, and to listen to their kindly words, their quotations from Holy Writ, to watch their beautiful simplicity of manner and become impressed with their sincerity of speech and thought, is a revelation indeed. Would that there could be more Friends' meetings nowadays—that their influence for good and for the fellowship of men could broaden in times like these.

LONGEVITY.—At the Friends Meeting House on Centre street, on Sunday last, there were six persons on one seat whose united ages amounted to 509 years.

### The Centre Street Meeting House.

The remodelling of the Old Quaker meeting-house on Centre street into an addition to the Roberts House, which work will be completed before spring, behooves us at this time to present a few facts in connection with the old building, which are of historic interest.

The Quakers, or Friends, who years ago worshipped in this building, were known as "Gurneyites," and were followers of John Joseph Gurney, the son of a wealthy English Quaker family, and a man possessed of an excellent education, who became a preacher of great power in the Quaker society, both in England and America. Gurney visited Nantucket in July, 1838, and was the guest of Cromwell Barnard.

Shortly after his visit to New England, the Quakers became divided into two factions, the Gurneyites and the Wilburites, the larger part of the prominent Nantucket Friends joining the latter sect, the division taking place in July, 1845. The meeting-house was not erected until 1850, however, and the Gurneyites continued to gather there until early in 1867, when the Centre Street Meeting decided to dissolve and transferred its property to the New Bedford Monthly Meeting, which society held occasional meetings there for a number of years after the dissolution of the Nantucket body, and retained ownership of the building until 1898, when it was sold to the People's Baptist Church society, an off-spring of the Summer Street Baptist Church, under the ministry of the Rev. E. A. Tuck.

The Baptist body held services in the building a number of years, but the society finally dissolved under the ministry of the Rev. J. E. Dinsmore, and the old meeting-house was subsequently sold at public auction John Roberts being the purchaser. Although owning the property for several years, Mr. Roberts has made no changes in the building prior to this time, but next season intends to have it in shape for use as a dining room in connection with the Roberts House—which means the actual passing of the Centre Street Meeting House, erected sixty years ago.

I have learned to-day from undoubted authority, that when the "Friends" were about to remove their meeting-house from the spot where it stood within the fence of the present burial ground, to the corner of Maine and Pleasant Streets, the Congregational Society kindly invited them to occupy their meeting-house (the present vestry building,) half a day each for Sunday meetings till their meeting-house should be ready for occupancy, which kind offer the Friends accepted. What a contrast to the conduct of the British authorities toward their citizens and neighbors, the neutral French!

W. C. F.

### Another Quaker Certificate.

Editor of *The Inquirer and Mirror*:

In the October 14th issue of your paper, I was much interested in reading of the Quaker wedding certificate owned by Dr. George Folger, inasmuch as it so closely resembles one in our possession.

However, the names and intentions of the contracting parties, in our document are given as follows:

"Whereas, Matthew Gardner, son of Jethro Gardner and Kezia his Wife late of Sherborn in the County of Nantucket in the Province of the Massachusetts Bay in New England deceased; and Susanna Paddock, daughter of Daniel Paddock late of Sherborn aforesaid deceased and Susannah his Wife; Having declared their intentions of Taking each other in marriage before Several Publick Meetings of the People called Quakers in Sherborn aforesaid", etc.

According to the document, it occurred "This Seventh Day of the Twelfth month in the year according to the Christian Account One Thousand Seven Hundred & Fifty Two" and took place "in a Public Assembly of the aforesaid People met together at their Public Meeting House in Sherborn aforesaid."

Of course we find the use of the Old English "S", which resembles our "F", somewhat, throughout the entire document, as well as the unexpected capitalization of letters as shown above.

In common with Dr. Folger's document, we find some twenty-seven witnesses listed, among them many familiar names, chief of them being that of Elihu Coleman.

There is a bracketed note which states that the marriage is "Recorded in Friends Book of Records of Marriage Certificates on Nantucket in page 204 and signed by Benjamin Coffin, Clerk."

There are doubtless other similar certificates in the possession of Nantucket families, either on or off-island, and it would be interesting for all concerned to compare notes, so to speak, and let all of your readers profit by the exchange of information.

We, too, have the old document framed and value it very highly as an interesting relic of early Nantucket life.

Sincerely,

Mildred Coffin Edgerton.  
Rochester, N. Y.

The Friends' meeting house on Fair street is advertised for sale. It was the last place of worship of the Wilburite Quakers and the society which occupied it was the custodian of all the ancient records of the Friends since the organization of the first society by Thomas Story of England in 1704, at the home of Nathaniel Starbuck. Mary Starbuck, the wife of Nathaniel, then became the principal preacher among the Friends and this was the first religious society organized among the white settlers of the island, and for many years was the dominant religious sect here. Now Friends will no more hold religious gatherings here and have become almost entirely extinct in Nantucket.



Recollections of Nantucket.

NUMBER IV.

It is said of a noted minister of New York Yearly Meeting that when looking forward to a visit to Friends of Nantucket he had a singular dream, which in substance was, that he found himself seated in a room on the island for a religious opportunity with a Friend's family. The room and its furnishings were all remarkably plain, and the family exemplary in appearance. After sitting awhile in silence with his mind turned inward, he saw the door open, and an apparition appeared which he was told was the Prince of Darkness, who had a home there. The appearance of the room remained with him while the immediate impression of the dream faded. He went to Nantucket, entered upon a general visiting of families, and came in course to the house of the couple referred to in the closing parts of our last article. After sitting a few moments with the family, in silence, he said: "This is the room I saw in my dream, into which the Prince of Darkness entered;" and went on, having, as Friends used to say in their journals "some close work." Let each dispose of this story as he may see fit. Are we any of us so disposed to set bounds to the spiritual world or to the spirit's revealing as to say that the consecrated, spiritual-minded minister could have had no inward revealing of the real state of things which as yet had not come to outward observation? During some repairs many years after to the home of the noted woman, a large closet was found with no means of entrance except by removing a panel. This secret closet was thought to have been used as a repository for smuggled goods. The Society by about 1820 had begun to show unmistakable signs of numerical decline. The town had greatly increased in population and commercial importance. Intercourse with the outside world was much more frequent. Fashion had come in with wealth, and Friends, though still numerous, no longer held the balance of power. The writer has no means at hand of verifying dates, but near the year 1830 the monthly meeting for the Northern district, established in 1790, was reunited with the original monthly meeting of Nantucket. The summer of 1832 is marked in the annals of the Society by a religious visit of Hannah Backhut of England, who spent most of the season on the island. It was the year of the first appearance on this continent of the Asiatic cholera. There were at the time several vessels running between New York and Nantucket, and much anxiety pervaded the island. No doubt this affected the minds of the people, and the English Friend held several large and deeply interesting meetings. Immense assemblies of that summer, hushed and awed by the cloud hanging over the country, and by the eloquent utterances and impressive tones of the speaker, seemed a fitting farewell to the ancient meeting-house, which was soon after abandoned for a new building, after having been occupied just one hundred years. About this time occurred the most marked event in the history of the society since its rise; the great upheaval known as the Hicksite "separation." It was only the outermost wave of this movement that touched the shores of Nantucket, after it had passed over most of the yearly meetings. While the portion of Society I designate as Hicksite, for distinction only, was in some yearly meetings the larger body, it found in New England Yearly Meeting but little organized life. In Nantucket alone was there held a monthly meeting, which was connected with New York Yearly Meeting, and ceased to exist as an organization after about twenty-five years. I was too young when these events were beginning to darken the hitherto serene horizon of Quakerism to be able to speak of them with accuracy. I can do little more now than give a child's impressions, some of them however so clear and deep that they may not be far out of the way. One impression is very vivid, that of the secret prejudice that largely existed towards those who were spoken of as "Separatists," "Troublers in Israel" and the like.

The separation on the island came about through the visit of a former resident who was at this time a minister of a meeting that was connected with the Hicksite division. The visit was a social one to his relations. The Friend came to meeting, and although not taking the seat of a visiting minister, towards the close of the meeting rose and commenced speaking, upon which an elder gave the usual signal for the closing of the meeting and most of the people left.

Those who were in sympathy with the minister kept their seats, and after the noise of the departing multitude had subsided, he spoke a while longer. This was only an occasion for the bursting forth of long pent-up feelings, of the gradual gathering of which we children had known nothing. Soon commenced the unhappy business of bringing complaints to the meeting against those who by accepting their seats on that day had, as was alleged, shown a lack of respect to the authorities of the meeting, and had identified themselves with the other body. Quite a company were disowned and set up a meeting. How strikingly in contrast is the impression I received of these events at that childish period of my life with what later years have brought me to feel. Years in which the views and principles for which the Hicksite Friends stood, have not only come to be believed in by me, as the substance of early Friends' position, but as the truest embodiment of Christian truth on the points which they embrace.

This Hicksite meeting which was connected with New York Yearly Meeting has long since ceased to exist, and the meeting-house has been removed and turned into a summer hotel. The old monthly meeting which went with what are known as Wilbur Friends has now nearly ceased also. Their large house was removed to the mainland a few years ago. Another small body connected with what is known as the Gurney portion of New England Yearly Meeting had almost no members left, and the small meeting-house they built is closed except when some traveling minister of their order wishes to hold a meeting.

meeting sustaining a school. Few people ever lived with more community of interest, and in few towns, if any, has the spirit of plain, practical Quakerism been more exemplified by lives of Christian benevolence and a charming social intercourse.

Later years have brought great changes; there have been heavy pecuniary difficulties, and great reduction of population from the utter extinction of the island's original business; much that seemed beautiful no longer prevails, and in the decline of Quakerism some things have come in that cannot be looked upon as wholly good.

But in thus glorifying the past we would not disparage the present. Strength and excellence have still a home on the "sea-girt isle," and the sterling qualities of the fathers may still be traced in their descendants. And as W. L. Garrison has sung,

"Yet that isle remaineth  
A refuge of the free,  
As when true-hearted Macey  
Beheld it from the sea.

"Free as the winds that winnow  
Her shrubless hills of sand—  
Free as the waves that batter  
Along the yielding land.

"Than hers, at duty's summons,  
No loftier spirit stirs,—  
Nor falls o'er human suffering  
A readier tear than hers.

"God bless the sea-beat island!—  
And grant for evermore,  
That charity and freedom dwell,  
As now upon her shore!"

CHRISTOPHER COFFIN HUSSEY.

Sept. 25, 1886







# Centre St. Methodist Church

## Methodist Church to Observe A Centennial.

The coming week will bring an interesting observance for the Methodist Church society in commemoration of the 100th anniversary of the remodelling of the historic structure and the construction of the massive pillars on the front of the building on Centre street.

The committee in charge of the anniversary observance comprises Rev. Burt L. Hilton, Mrs. Kenneth Hammond, Edgar Orpin, Mrs. William Hall, Jr., Miss Mary H. Borden, and Charles W. Stokoe.

The tentative program for the observance is as follows:

Saturday, Sept. 21, Rev. T. Arthur Moseley, Superintendent of the New Bedford District of the Methodist Church, will hold the Quarterly Conference of the Church, when reports will be received from various officers and committees. This meeting will be at 7.30 in the evening.

Sunday, September 22, Rev. T. A. Moseley will preach in the morning service at 10.45. His subject is to be announced. Rev. Burt L. Hilton, the minister of the church, will lead the worship. At 7.45 in the evening Mr. Hilton will preach on "Backgrounds".

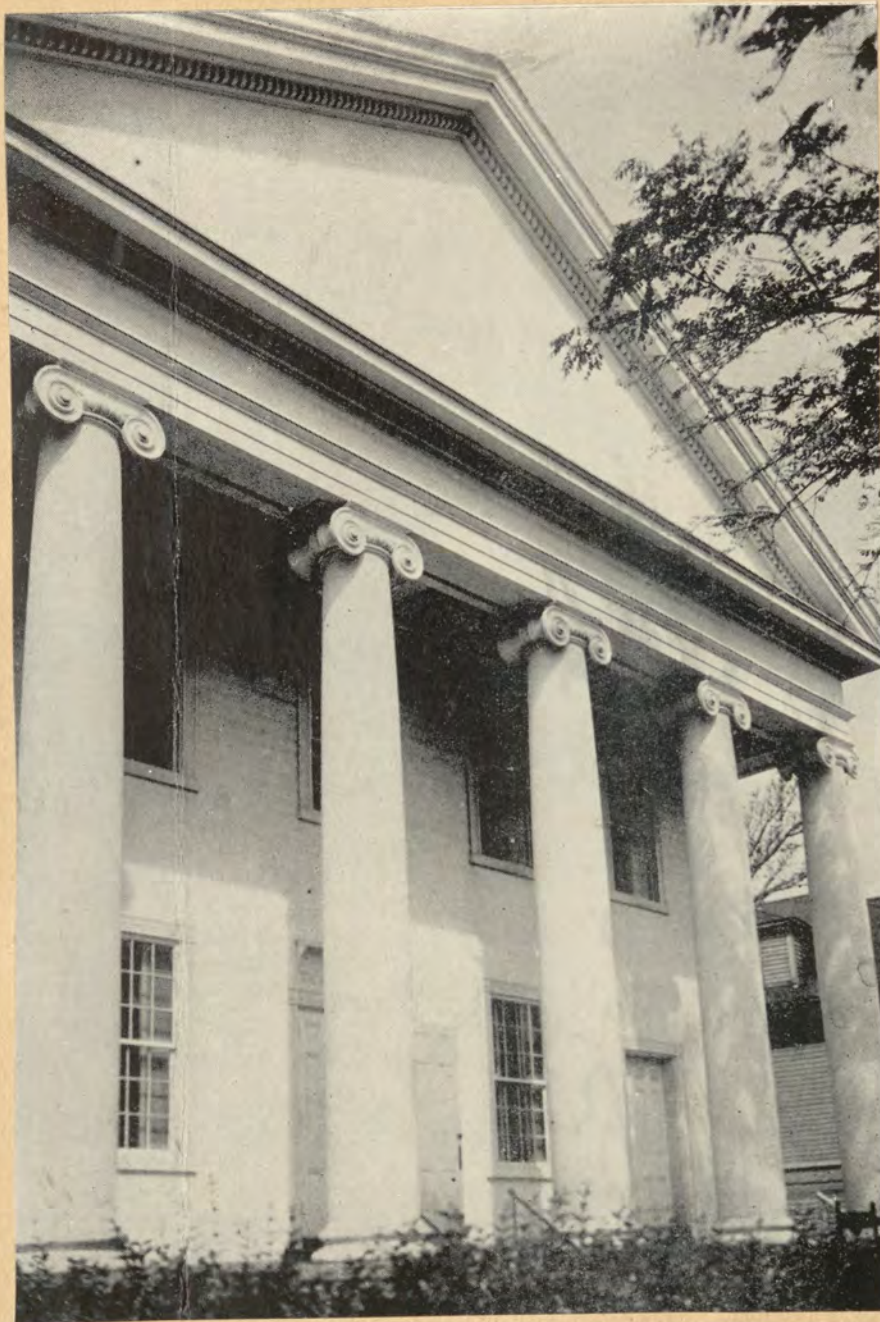
Tuesday, Sept. 24, the exact date of the dedication of the remodelled church 100 years ago, the Ladies' Aid of the church will serve the Centennial Harvest Supper. A brief entertainment will follow.

Thursday, Sept. 26, the regular mid-week service at 7.45 will be devoted to a service of prayer and consecration for the new century beginning.

Sunday, Sept. 29, G. Bromley Oxham, Bishop of the Boston Area of the Methodist Church, will preach the morning sermon, with Rev. Mr. Hilton in charge of the worship. At 7.45 in the evening Mr. Hilton will preach on "Foregrounds".

As originally built the church edifice was with a four-pitch roof, but in 1840 it was changed to a two-pitch—its present form. The Methodist Society was at that time in a flourishing condition, with a large membership, and there was no difficulty in financing the project.

The church building is large and imposing, one of the largest on the island, and attracts much notice because of its architectural beauty. During the tourist season scarcely a day passes but that groups of visitors enter the church to see the old-fashioned pews with their hinged doors, elbow rests and quaint crickets for weary feet. The pipe organ was bought in 1859 from the Old South Church of Boston. That church had imported it from England many years before and after all these years of constant use it still retains its sweet tone.



The first Methodist preacher to come to this island was the Rev. Jesse Lee, who came here on the 6th day of April, 1797, soon after the inauguration of John Adams as President of the United States. He remained eighteen days and preached sixteen sermons. The following year the Rev. Joseph Snelling, a native of Boston, who was stationed at Marthas Vineyard, was invited here, and for lack of a room sufficiently large to hold the people, he held meetings in the open air on Mill Hill, where large audiences composed of all classes assembled to hear the Word. A large number were converted, and many others awakened, but no society was formed.

The people requested the Presiding Elder, Rev. George Pickering, to send them a preacher. Accordingly, the Rev. William Beauchamp was sent as the first pastor and the organizer of the first Methodist society on the island of Nantucket, which was formed July 25, 1799, in a house on Pearl street. There were nineteen charter members.

On January 1st, 1800, the pastor dedicated the first Methodist Episcopal Church of Nantucket, on Fair street, and at the close of the year reported sixty-five members in the society. The salary of the minister was fixed at \$80 a year, and four families assumed the responsibility of boarding him.

In July, 1801, Rev. Joshua Wells was appointed to succeed Rev. William Beauchamp. In 1803, Rev. Joshua Soule was appointed pastor here and in 1812 Rev. Elijah Hedding, both of whom afterwards became bishops of the Methodist Episcopal Church.

In June, 1820, the New England Conference held its first session in Nantucket, Bishop George presiding. The preachers then numbered about 100. In 1823 Rev. Isaac Bonney was stationed here, and, the congregation having outgrown the Fair street Church, the Centre street Church was built at a cost of \$14,000, seating capacity 1,000. It was dedicated September 20, 1823, by Rev. John New-

land Maffit, who served as pastor for the balance of the year, during which a gracious revival occurred, increasing the membership by 150, making a total of 442.

In June, 1837, the New England Conference for the second time held its session here. A third Annual Conference was held here, when in 1841 the New England Conference was divided and the Providence Conference was formed, and the latter held its session in Nantucket. In 1841, during the pastorate of Rev. Daniel Fillmore, occurred one of the most extensive revivals of religion on the island ever witnessed, at which time the membership of the Centre street Church numbered 414, and that of the Fair street church, of which the Rev. Ebenezer Blake was pastor, 207, making a total of 621 Methodists on the island.

In 1840, under the pastorate of Rev. E. W. Stickney, extensive improvements were made in the Centre street Church. The lofty pulpit was taken down, and another placed at the other end of the house and the pews were turned to conform. A large and heavy Doric portico with six massive pillars was placed in front, at a cost of \$2,200. About the year 1904, within the pastorate of Rev. J. O. Rutter, improvements were again made to the amount of \$1000. It was at this time that the lecture room was built.

Those who have served as pastors of the church are the following:

William Beauchamp, 1799—1801.  
Joshua Wells, 1801—1802.  
Joseph Shane, 1802—1803.  
Joshua Soule, 1803—1804.  
Freeman Bishop, 1804—1806.  
Joshua Crowell, 1806—1807.  
Alfred Metcalf, 1807—1808.  
Nehemiah Cay, 1808—1809.  
Jordan Rexford, 1809—1811.  
William Stevens, 1811—1812.  
Elijah Hedding, 1812—1812.  
Philip Munger, 1813—1814.  
John Lindsey, 1814—1816.  
William Marsh, 1816—1817.  
John W. Hardy, 1817—1819.  
Timothy Merritt, 1819—1820.  
Asa Kent, 1820—1822.  
Isaac Bonney, 1822—1824.  
Leonard Frost, 1824—1825.  
Daniel Fillmore, 1825—1827.  
Benjamin F. Lambord, 1827—1828.  
Daniel Webb, 1828—1830.  
John Lindsey, 1830—1832.  
Thomas C. Pierce, 1832—1834.  
John Lovejoy, 1834—1836.  
John Lord, 1836—1837.  
John T. Burrill, 1837—1839.  
Stephen Lovell, 1839—1840.  
E. W. Stickney, 1840—1841.  
Daniel Fillmore, 1841—1842.  
David Patten, 1842—1844.  
Daniel Wise, 1844—1846.  
E. B. Bradford, 1846—1847.  
John Lovejoy, 1847—1848.  
William Livesay, 1848—1849.  
J. B. Husted, 1849—1851.  
Micah J. Talbot, Jr., 1851—1853.  
N. P. Philbrook, 1853—1854.  
John Cooper, 1854—1855.  
E. H. Hatfield, 1855—1856.  
S. W. Coggeshall, 1856—1857.

9

Sept. 21, 1940

over



M. P. Alderman, 1857—1859.  
 James A. Dean, 1859—1860.  
 Asa N. Bodfish, 1860—1862.  
 W. H. Stetson, 1862—1864.  
 C. S. Macreading, Jr., 1864—1866.  
 William H. Jones, 1866—1867.  
 William H. Starr, 1867—1870.  
 G. A. Morse, 1870—1872.  
 B. K. Bosworth, 1872—1873.  
 S. E. Evans, 1873—1874.  
 C. N. Hinckley, 1874—1876.  
 C. E. Walker, 1876—1877.  
 Richard Burn, 1877—1879.  
 A. L. Dearing, 1879—1880.  
 Merrick Ranson, 1880—1882.  
 Frank Bowler, 1882—1885.  
 A. M. Osgood, 1885—1886.  
 George E. Brightman, 1886—1888.  
 S. M. Beale, 1888—1890.  
 A. Cannoll and J. Hill, 1890—1891.  
 J. Hill and R. J. Floody, 1891—1892.  
 J. N. Geisler, 1892—1893.  
 R. J. Kellogg, 1893—1895.  
 D. C. Ridgway, 1895—1896.  
 O. M. Martin, 1896—1898.  
 C. A. Lockwood, 1898—1900.  
 J. O. Rutter, 1900—1904.  
 Arthur J. Jolly, 1904—1905.  
 Benjamin F. Raynor, 1905—1911.  
 Richard M. Wilkins, 1911—1913.  
 David C. Thatcher, 1913—1916.  
 Dwight B. Nelson, 1916—1917.  
 J. E. Montgomery, 1918—1919.  
 J. B. Ackley, 1919—1921.  
 Kate M. Cooper, 1921—1930.  
 Carl B. Johnson, 1930—1933.  
 George Smith Brown, 1933—1934.  
 Raymond E. Spears, 1934—1939.  
 Donald B. Howard, 1939—1940.  
 Burt L. Hilton, 1940—

Sept. 21, 1940

### The Methodist Church Building.

Everybody appreciates the improvements now in progress on the front of the Methodist church edifice. The building has been sadly in need of attention for some time and it is nice to know that the noble structure with its tall columns in front will once again stand forth majestically in a coat of fresh white paint.

Since 1823 this grand old church has stood on the corner of Centre and Liberty streets as a symbol of the faith that made this great country. Many agree this building to be the finest type of architecture on the island.

The building was indeed well built, as these 116 years of existence testify. It has withstood the elements of wind and weather, and escaped the great fire of 1846, with but a slight scorching. The evidence was again brought to light when making some of the present repairs.

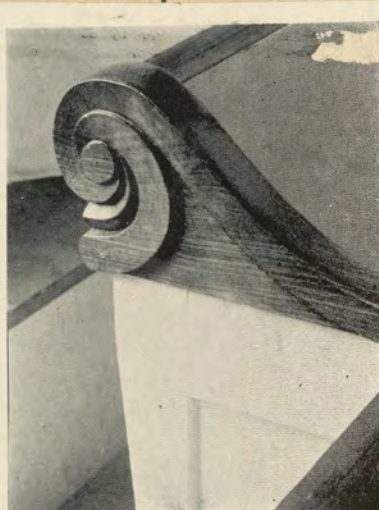
With the help of friends who are interested in keeping this fine example of early American effort of building for the future, the Church Society is able to make necessary repairs. By so doing we add to the attractiveness of Nantucket as a most desirable community. Thus, a little team-work does much to improve the well being of this most worthy enterprise.

May 20, 1939

1799



1949



CLOSE-UP OF PEW END

### An Interesting Lecture,

Upon an interesting subject.

Mexico

**Picturesque,  
 Historical,  
 Romantic,  
 Political,**

—by—

**Prof. Stanley E. Johnson,**

(Principal of Nantucket High School.)

Also a Bountiful Bean Supper at the Methodist Episcopal Church, next.

**Thursday, Sept. 28.**

Supper at 5.30 to 7.00 p. m. Lecture at 7.30.  
 Admission to Lecture, 10 cts. Supper 15 cts.  
 Supper—Children under 12, 10 cts.

Tickets on sale at Church and by solicitation.  
 Let everybody come and help the pastor on the repairs.  
 \$23 1/2 Committee

Sept. 23, 1893

For the Inquirer and Mirror.

MALDEN, May 30, 1889.

Mr. Editor:

Having seen in your paper, recently, a notice of improvements with flowers in the yard of the M. E. Church, on Centre street, I thought it might interest some of your readers to know the history of the three large trees in that yard. Soon after the writer of this went to the island, now about fifty years ago, he asked the trustees of the church for liberty to plant some trees in front of it, which request they readily granted. He then procured four trees and set them out there; they grew well and got to be of good size, when a gale of wind broke them all down—the same gale that blew a chimney down on Orange street and caused the death of a young lady. He then got four others, and set them out in their place, and they grew to good size trees, when they were killed by the heat of the great fire. After that he got four more, but Mrs. Frederick Worth wanted him to leave out the one in the north end of the yard, as it would interfere with her view in looking down across the square, so three were set out, and they are the three large trees that are there now. I hope they will long remain to the satisfaction of the Nantucket community.

Most respectfully yours,

A. K. SPRAGUE.

**HARD LUCK.**—The Methodist Church Society are having rather hard luck with their invested funds. At the time of the suspension of the Barnstable and Hyannis Savings Bank last fall, they had \$2000 invested there, and since the suspension of the Mercantile Savings Bank, Boston, we find that the Society had \$1000 there. These amounts are a portion of the Gorham bequest of \$5000, the rest of which is equally divided between the New Bedford and Nantucket Savings Banks. The income from this amount was a great help to the society, and the loss of the interest on the \$3000 will be keenly felt by them.

Feb. 23, 1877

10



## Nantucket Already Rings With Praises of Woman Preacher.

From the New Bedford Standard.

When the announcement was made at the last Methodist conference that a woman preacher, Rev. Kate M. Cooper, was to be sent to the Nantucket charge, a gasp of surprise swept over the audience. Astounded at the conference having a woman preacher? No—the Methodist church has scores of them. But a woman preached at Nantucket. This was where the rub came. How would the Methodists of that far-flung little island take it? Wouldn't they be apt to have prejudices against "petticoats in the pulpit," and not give Mrs. Cooper the support she deserved?

Those who had misgiving, however, didn't know Mrs. Cooper or Nantucket's history. For Mrs. Cooper is one of those sweet-faced women who, back of the most gentle and kindly manner, has any amount of determination and pluck which enables her to ride to victory through any difficulty she may meet. You have read of these sort of women time without number in story books. Mrs. Cooper is one in real life. And what is more, Nantucket has had a woman preacher before and she made an overwhelming success.

"A woman preacher is nothing new for Nantucket. We had one years ago, and she was a right smart one, too."

This is what any Nantucketer will tell you if you happen to mention anything about a woman preacher being unusual for the island. And if you have any doubts about it, all you have to do is to go up to the old Congregational church on Beacon Hill, and there on the back wall of the church auditorium you will find an imposing bronze tablet erected to the memory of Louise Southard Baker, "the faithful and beloved pastor of this church for eight years." And if you want more proof go out into the old church or what is now the parish house, and you will see hanging on the wall amid the gallery of stern-visaged and bewhiskered pastors who have served the church in the past, a photograph of the brilliant and dignified Miss Baker.

By informally inducting Miss Baker into the pastorate of their church—she was never formally installed, although she served the church from 1880 until 1888—these sturdy old Nantucket Congregationalists created a stir which for a time rocked Congregationalism from turret to foundation stone. She was not an ordained minister, but had frequently supplied the pulpits of churches in various sections. She preached in Nantucket several times and made such a remarkable impression that the church asked her to accept the permanent pastorate. She was willing to do this, but the Council of Congregational churches of which Nantucket was a part frowned upon the idea of women preachers. It refused to concur in the church's action in recognizing her as a minister of the gospel.

But the Nantucket church was a law unto itself and what cared it for the rantings and ravings of the Council and the criticism of sister churches on the mainland. Not one whit, for it went right ahead with its original plans of making Miss Baker the pastor. She fulfilled the trust well, for during her pastorate the church was exceedingly prosperous and she made a profound impression as a preacher upon all who heard her.

And the mantle of Miss Baker as the first woman preacher of Nantucket has fallen upon no mean follower in the person of Mrs. Cooper, for although she has not been upon the island long, it is already ringing with praises of her charming personality and her exceptional ability as a preacher. And a meeting with Mrs. Cooper will convince you that these praises are not due to the over-enthusiasm of her parishioners. Of medium height, this dignified and cultured woman has a most gracious and charming personality which makes any visitor at the delightful and quaint old Methodist parsonage on Gay street feel at home immediately. And although you are greatly impressed with her kindness you feel, too, that she has plenty of reserve power of grit and determination.

"Yes, I am enjoying my work on the island immensely," she told a Standard reporter, "and so far I have found the people most willing to cooperate in anything that I have suggested. For the present, at least, I have no definite plans, my sole aim being to carry out and develop the all around work of the parish."

Mrs. Cooper is modesty itself when it comes to discussing her own achievements, but you learn that she has long been interested in religious work and that for a number of years she has been actively engaged in work as a Methodist deaconess and as a teacher in religious schools. She has had charge of several churches in the west and southwest and previous to taking the pastorate at Nantucket she was at Portsmouth, Rhode Island. She was licensed as a preacher in this conference in June, 1920.

She was educated at Simpson College, Indianola, Iowa, and with her sister, Mrs. J. H. Newland, the wife of the district superintendent of the New Bedford district, was a charter member of the chapter of the Kappa Alpha Theta sorority at this college. She prepared for the ministry at Boston University School of Theology. Mrs. Cooper has taught at deaconess training schools in both Boston and New York.

Mrs. Cooper says that her career in the ministry has been notably free from spectacular or unusual experiences. She does tell of once, however, when she was in charge of a church in Missouri of being forced not only to preach the sermon, but to play the organ and lead the singing as well, for there was neither organist nor choir.

"I guess that there wasn't anything I didn't do at that service," said Mrs. Cooper, "unless it was not to pass the collection plate. I do think that someone else did that."

The church where Mrs. Cooper now preaches is one of the largest buildings on the island. It is a great towering white wooden structure with great columns in front. It is located near the center of the town. While its membership has dwindled considerably from the prosperous whaling days when every Sunday it used to be packed to its full capacity, it still has good congregations.

Mrs. Cooper says that so far as she could observe the coming of a woman pastor caused no sensation among the members of the church. In fact, she said that one woman told her that her coming was as an answer to prayer for her, for she had been praying for months that the conference would send a woman preacher. That Mrs. Cooper has made a favorable impression upon her fellow pastors we have the testimony of Rev. Mr. Ratcliffe, the pastor of the Congregational church, who characterizes her as not only a woman of charming personality, but a very able preacher as well.

Anything about Mrs. Cooper would be incomplete without a word about Peter Pan. Peter Pan is the parsonage cat or, rather, he is Mrs. Cooper's Peter Pan—a noble angora cat, which she brought with her when she came. Very aristocratic in blood and very, very chary of visitors. But once you get to know him, Mrs. Cooper says, you'll think him the finest of the feline kingdom.

"I hoped he'd be like Peter Pan of the story book and never grow up," said Mrs. Cooper as she stroked his fine long hair, "but I guess that it was a vain hope for he seems to be getting bigger every day."

Sept. 10, 1921

## Clergymen Raising Fund For Nantucket Pastor.

More than \$800 was raised for Mrs. Kate M. Cooper, pastor at Nantucket, who is seriously ill at the Nantucket hospital, by the New England Southern M. E. conference. Her services to the Methodist Episcopal church were praised by the Rev. E. E. Story and the Rev. W. I. Ward. It is expected that later gifts will bring the total amount of the fund to \$1,000. Harrison T. Borden of New Bedford contributed \$25 and the Rev. L. C. Harris gave \$10.

"Mrs. Cooper is one of the most outstanding Christian women that I have ever known," said Dr. Ward. "She served as a deaconess in one of our largest parishes for many years. When she took the church at Nantucket, her brother-in-law, the late John H. Newland, who was then district superintendent, was at his wits end to know who to send there. Mrs. Cooper went and did splendid work."

Dr. Story said that he knew of no one who has given more unselfish service to the church. She is very ill, he said, and it will be some time before she is restored to health.

Pledges and gifts poured in immediately, conference members vying with each other to contribute in tribute to Mrs. Cooper. Miss Marion B. Hope pledged \$25 on behalf of the Fall River Deaconess home. The Rev. John E. Dussbury was named treasurer of the fund.—New Bedford Standard.

Apr. 12, 1930

AUCTION SALE OF PEWS.—The trustees of the Centre Street M. E. Church have ordered that upwards of twenty pews in that church be sold at auction, on account of the non-payment of assessments on same, now over a year due. The sale will take place on Wednesday, the 29th instant, at 1, P. M., at the church door.

There will be a sale of pews at the Centre Street M. E. Church, next Monday.

March 1, 1890

Aug. 18, 1877

11



### Former Nantucket Pastor Now Ninety-Eight Years Old.

Many of our readers will pleasantly recall the Rev. Samuel M. Beale, who was pastor of the Methodist Church in Nantucket in 1888-90.

The veteran clergyman is now ninety-eight years of age, residing in the town of Sandwich, where he will today (Saturday) observe his birthday anniversary within two years of reaching the century mark. He was born in Cohasset, October 23, 1839, and has had a long and active career.

Although he also has the distinction of having served sixteen New England churches, he did not immediately go into the ministry as a young man. He tried business first and after a few years decided to enter the ministry of the Methodist Episcopal Church.

Mr. Beale first fitted himself for his life work at Wilbraham Academy and then at Boston University School of Theology, where he was a member of the first class to be graduated. He is the only survivor of that class.

Becoming a member of the New England Conference, then known as the Providence Conference, in 1871, Rev. Mr. Beale served churches in Massachusetts, Rhode Island and Connecticut, until his retirement in 1916, when he finished his second pastorate in Sandwich.

Despite the fact that he is not able to go out much except for an occasional automobile ride, Mr. Beale enjoys good health and, mentally vigorous, spends much of his time reading.

His wife, the former Nancy T. Magoun, of Marshfield, whom he married soon after entering the ministry, died after the family returned to Sandwich. He has three daughters, one of whom, Miss Esther Beale, makes her home with him.

Miss Harriet M. Beale is a member of the faculty of the State College at Faribault, Minn., and Mrs. Ernest K. Thomas, his third daughter, lives in Providence.

Mr. Beale also has three sons, Dr. Samuel M. Beale, of Sandwich, Edgar S. Beale, who is in business in Stoughton, and Allan S. Beale, a civil engineer in Sandwich.

Rev. Samuel M. Beale can lay claim today to the distinction of being three "oldests." For he is the oldest resident of the town of Sandwich, the oldest member of the New England Southern Conference, and the oldest living graduate of Boston University.

### Pew for Sale.

PEW No. 38, in Centre Street Methodist Church.  
Feb 5 EUNICE CHASE.

1871

## DEDICATION.

New Lecture Room of Methodist Church Dedicated With  
Appropriate Exercises. A Large Attendance.

The reopening and dedicatory service of the new lecture room of the Centre Street M. E. Church occupied morning, afternoon and evening sessions on Sunday last, and was a red letter day in the annals of the society. Presiding Elder W. I. Ward, of Fall River, preached in the afternoon, which was the principal service, taking his text from 1st Chronicles, 29.5, and holding the close attention of the large gathering. The order of service as laid down in the Discipline was closely observed, and was as follows: Introductory by the pastor, Rev. J. O. Rutter; reading of hymn by Mr. E. A. Lawrence; prayer by Rev. F. W. Manning of the First Congregational Church; vocal duet by Mrs. Marden and Mrs. Wood; reading of first and second lessons by Rev. J. E. Dinsmore of People's Baptist Church and Rev. Mr. Rutter; reading of hymn by the presiding elder; anthem by the choir. Following these exercises, the audience gathered in the new lecture room, which has been made in the front part of the gallery, where the organ loft was formerly, which is to replace the old vestry room for winter services and Sunday Schools. The trustees, A. C. Jones, O. C. Hussey, Arthur A. Norcross and J. H. Gibbs, 2d, advanced to the altar, and Mr. Norcross formally presented the room for dedication. The presiding elder pronounced the declaration and prayer of dedication, the doxology was sung, and the inspiring exercises closed.

The plan of this work was suggested two years ago, when an attempt to create enthusiasm in the project was made by a few of the summer visitors to the island. After the people had returned to their homes, the pastor of the church, Rev. J. O. Rutter, kept the interest alive. The Rev. S. O. Benton, D. D., then presiding elder, came down and went over the contemplated improvements, with the result that a building committee was formed and subscriptions solicited.



The building was then in a terribly dilapidated state. The society despaired of raising the money to put the grand old edifice (the scene of so many religious triumphs) into a respectable condition, but it has been accomplished.

Mr. Arthur A. Norcross drew up the plans for the alterations; Giffin & Manter built the room. The work has been made possible through small subscriptions secured by the energetic efforts of pastor Rutter, and the cost has been more than \$2,000, all but about \$200 having been accounted for.

Among the private donations may be mentioned the gilt letters on the church front, from Capt. W. T. Swain; platform desk, gift and work of Giffin & Manter; maps from Sunday school pupils; chairs from Mrs. Allen and Mr. Cleveland; chandeliers, J. K. Ayers; altar cushions, Arthur A. Norcross; plumbing work, W. B. Marden.

The first meeting in the new lecture room was of the Epworth League, led by Rev. Mr. Rutter.

The edifice was erected in 1823. In 1840 the massive pillars were constructed, when the roof was changed from a four pitch to its present form.

The alterations were highly commended by all present.

March 12, 1904

HARD LUCK.—The Methodist Church Society are having rather hard luck with their invested funds. At the time of the suspension of the Barnstable and Hyannis Savings Bank last fall, they had \$2000 invested there, and since the suspension of the Mercantile Savings Bank, Boston, we find that the Society had \$1000 there. These amounts are a portion of the Gorham bequest of \$5000, the rest of which is equally divided between the New Bedford and Nantucket Savings Banks. The income from this amount was a great help to the society, and the loss of the interest on the \$3000 will be keenly felt by them.

Feb. 22, 1876

12

For The Inquirer and Mirror.

### The Methodist Church for a Town-Hall and Court-house.

Mr. Editor:

Ever since the sign "For Sale" appeared on this familiar and stately building, a feeling has been gradually growing in the community that the town should acquire this property for the above uses, and save it forever from threatened removal. This feeling has gathered momentum, not from sentimental reasons alone, but strictly as a practical, municipal business proposition.

Situated almost in the geographical centre of the town proper, with easy entrances, almost on the street level, and the best ventilated building in town, surely it would seem that no one who has annually suffered from the very opposite conditions in the present ill-adapted town hall but would hold up both hands for its purchase.

Naturally the cost attaching thereto is the first objection arising in the minds of the conservative readers of this article; but in the minds of those favoring the proposition, the credit offsets will reduce that objection to a minimum. The present town-hall site, with its beautiful rear outlook over the harbor and bay, will sell for more than one-half, if not two-thirds for residential purposes, what the Methodist church can be bought for. Yes, but what of the school now accommodated in the lower part of the building? I hear some one say. A glance at the roll of the school will show that the centre of residence attendance is at least an eighth of a mile further south, and in justice to the little ones, ought really to be located further south today. The Hosier building, on South Water street, the devise of which to the town is not subject to any life tenancy, could be moved to such a location and fitted for school use at slight expense.

With the church building properly arranged, it would be a constant source of income to the town through lettings for fairs, sociables, entertainments generally; but greater than all the above would be a saving to the town annually of extravagant appropriations, brought about by non-attendance of those who would attend town-meetings were the meeting place more accessible. Our business men, and our elderly citizens too would attend, and once more take an interest in town-meeting, were they held in so accessible a locality as the public square. The building is in excellent order, sound and tight; it needs some slight repairs around the base of the front columns, and also badly needs painting; with these things done, its ownership by the town assured, we certainly have the ideal site, and with the interior fitted for general public use, the new town-hall agitation will be settled for years to come.

This is but a portion of the "pro" side; and as for every "pro" there is a "con," let us have both sides set forth before the annual meeting, and then possibly we will be able to vote intelligently on the proposition, as it has already assumed force enough to have a place in the warrant.

H. RIDDELL.

### Gift to the Sunday School.

Mrs. Mary C. Fisher, superintendent of the Methodist Episcopal Sunday school, recently presented to the school a very fine portrait of Mrs. Mary F. Coffin, of Seattle, Washington, who was superintendent of the school for over twenty years. On Sunday, February 27th, an unanimous rising vote of thanks was taken by the school in expression of its appreciation of Mrs. Fisher's gift. Mrs. Coffin also expressed her sincere thanks by letter, for the thoughtfulness of Mrs. Fisher.

Mar. 5, 1910



For the Inquirer.

MR. EDITOR.—The following article published in Zion's Herald Feb.—1826, giving some account of the religious interest in this place at that time; also the obituaries of several worthy members of this community, if republished will be read with interest and profit by many; and will be particularly gratifying to the surviving relatives of those whose names are therein mentioned.

M. P. ALDERMAN.

### Nantucket.

TO THE EDITOR OF ZION'S HERALD.

DEAR BROTHER,—As we are entering upon this new year, it may be acceptable to some of your readers to hear from this place, as well as from the other parts of the Vineyard of our Lord. If we cannot give you as pleasing intelligence as you have from some other places; it may nevertheless be satisfactory, (at least to those who have been acquainted here,) to know what changes have taken place, and what are the present prospects.

Since our arrival here, there has been an unusual number of deaths: a number of distinguished members of the church have been called away, to enjoy the rest they so diligently sought while on earth. The first, was Hannah Rand, who died September 9, in the 96th year of her age; the next Ebenezer Rand, her husband, who followed her, October 2, 1825, in his 80th year. After living together about 56 years, like Zachariah and Elizabeth, they were called home, nearly at the same time, to enjoy the reward of their labor.

At an early period in life, they became the subjects of renewing grace, and when the Methodist Episcopal Church was formed in this place, January 23, 1800, they were among the number who first united in Christian fellowship. The church was organized at their house, where a weekly meeting has ever since been continued. They were Christians of no ordinary character. We have no fear of contradiction, when we say that all the Christian graces shone in them with resplendent lustre. Their lives and conduct were such as induced both friends and enemies to acknowledge them to be Christians indeed. Notwithstanding their advanced age, they were able to attend public worship till within a few weeks before their deaths; and through life they were distinguished, for a strict and uniform attendance on all the appointed means of grace. They were taken ill nearly at the same time, and it was the husband's desire not long to survive his wife; and this request was granted him.

Mrs. Rand naturally possessed a mild and amiable disposition, which, united with divine grace, made her a tender and affectionate mother, an agreeable companion, and a soothing friend. After a life of such strict and uniform piety as hers had been, we might expect her last days would be joyful; and in this we were not disappointed. There was not a cloud to darken her evening horizon. All was calm and tranquil. At a class-meeting a few evenings before she was taken sick she was unusually happy, and seemed to have a prelude to future glory. Her sickness lasted only about a week, during which time she was all love and kindness. She was almost continually praising God, and expressing her love and gratitude to those who attended her. A few minutes before she died, she expressed a wish to see her husband, if he were able to come into the room. Accordingly he came in. She thanked him for all his kindness to her, and gave him her hand, saying,

"Now here's my heart, now here's my hand,  
To meet you in that heavenly land,  
Where we shall part no more."

About ten minutes before she died, she said, "My eyesight is gone, but my faculties are bright." And then said, "I'll praise my Maker"—and with a heavenly smile upon her countenance, breathed her last without a sigh or a groan.

Mr. Rand for many years sustained the offices of Leader, Steward, and Trustee in the Methodist Episcopal Church; and filled them with great propriety and eminent usefulness, till his advanced age and growing infirmities, compelled him to resign them. If there were any graces that shone more conspicuous in his life than others, they were humility and

a forgiving spirit. He always spoke of himself, and his attainments, in a manner that showed how little he thought of his own goodness; and how much he ascribed to the grace of God in Christ Jesus. He was always ready to forgive, even an intentional evil done him. Who that witnessed the fervor of his devotions, the rectitude of his life, and his unceasing spirit of prayer, but would readily say, "Behold an Israelite indeed, in whom there is no guile!"

In his last sickness, which continued about three weeks, he did not experience so much joy as some Christians have in their last moments; but his confidence in God was unshaken, and he felt an assurance of his interest in Christ. He dwelt much on his own unworthiness, and the love and grace of Christ to his soul. He repeated very many passages of scripture, as well as hymns, during his sickness, and his mind was continually absorbed in divine things.

A short time before his death, he sung the whole verse beginning, "Jesus my all to heaven is gone," and shortly after fell asleep in Christ. Thus lived and died, these two distinguished followers of Jesus. They neither outlived their glory, nor their usefulness. As they lived universally beloved, so they died universally lamented. Their children have lost the best of parents, the church some of its worthiest members; and the world some of the brightest examples of piety. A funeral sermon was delivered, from Psalm cxii, 6, Sabbath morning, October 9, to a large and attentive audience.

The next that followed, was Susan Jenkins, wife of John Jenkins, sen. She was born in Barnstable, Mass. in the year 1765, and died October 25, 1825, in the 60th year of her age. At the age of 17, she became a subject of awakening and renewing grace, and joined the Baptist Church, of which she continued a respectable member for 26 years. After her removal to this place, she united with the Methodist Church and remained an acceptable and worthy member till the period of her death.

Her constitution was naturally very delicate, and through life she experienced many bodily sufferings; but the grace of God was her constant support. At the commencement of the last year, her complaints assumed a more alarming appearance, and admonished her of her approaching dissolution. By the advice of friends, she made a visit in the country, with the hope of improving her health; but it was soon found, that a settled consumption was every day reducing her strength; medical aid proved ineffectual; and it was judged best for her to return home.

On her arrival she said to her husband, (as he came to assist her from the carriage,) "I have come home to die!" Every effort was made by her physician and friends, to help her, but all was in vain. Death had received his commission!

Mrs. Jenkins was naturally of a lively, sprightly turn of mind, but enjoyed the grace and love of God in her soul, and lived an expectant of heaven. She was a kind and affectionate companion, and a very tender mother—watching over her children with the deepest solicitude. In her last sickness, she was an example of patience and resignation, and until she drew near the close of life, every cloud was banished from her mind and she was joyful in the prospect of her dissolution. Just before her death, a friend observed to her, that she would not have another day to suffer. She replied, "If it is the will of the Lord I hope before another Sabbath, to be in heaven, singing praises to God and the Lamb! but I am willing." She called one of her daughters, "I wish you to tell Daniel (her youngest son at sea) what I say—Tell him to seek religion first, and above every thing else. Let him remember the advice his mother gave him; it will be better to him than ships of oil. Tell him when I spoke these words I was dying, and going to heaven."

The evening before her death she exclaimed, "What views! what views!" Upon being asked what she discovered, she answered, "I see my Saviour, with his arms extended to receive me. O, how I long to be with him." Again she said, "Why are his chariot wheels so long in coming—The room is full of angels? Come my—come my" she could say no more. Shortly after she said to one present, "O, sister, if it were this moment I would say Glory! glory, glory to God! you cannot tell what I feel. I never felt such joy before." Again she said, "I see Bartlett

(meaning her son, who died very happy.) I see my Saviour, and long to embrace him." About two minutes before she died, her husband took her by the hand and told her she was almost gone, and asked her if she was sensible of it. She answered, "Yes, I am." He asked if she was willing to go? She said "Yes." Again he asked her if she felt as if she should fall asleep in Christ? She said, "Yes, I do." Thus ended the life of our beloved friend and sister; and if she could speak to her surviving friends and relatives, she would say, "Weep not for me; but weep for yourselves and your children. To die is gain."

A funeral sermon was delivered on this occasion from Psalm lxxxix. 5. 16; Sabbath afternoon, November 6, 1825, to a very large and attentive congregation.

The church has recently sustained the loss of another worthy member, Lydia Dunham. Her sickness was of such a nature as to unfit her to hold any conversation; but from the uniform piety of her life, I have no doubt that she died in the Lord and rests in Heaven.

With regard to the state of the church, it is not as good as we could wish; but it is better than we could expect, taking into the account existing circumstances. We are happy, that we have peace and union throughout the society. Brotherly love is generally restored and is daily increasing. Many of our brethren have been much quickened, and are seeking to be made holy; and a few enjoy this blessing. Our congregations are large, respectable, and very serious and attentive; and many, we believe, are under very deep impressions of mind. What is still more encouraging, a number have been hopefully converted and added to the church, and the prospect of still better times is very flattering. In addition to our usual and stated meetings, we have had for some time past, a weekly Church Prayer-meeting, which has been rendered a special blessing. Almost all our elder brethren are with us in prayer-meetings, and take a part in the exercises. May the Lord revive his work still more extensively. Yours, very respectfully,

D. FILLMORE.

JOTHAM HORTON.

Nantucket, Jan. 1826.

Jan. 6, 1859

A LOCAL SENSATION.—Nantucket is just now all agog with speculative gossip concerning the Rev. Frank Bowler, who took his departure from this place very suddenly on Sunday morning last. He has just been taken into full connection in the New England Southern Conference, ordained an elder, and re-appointed to the Nantucket church for a third year. He arrived back to Nantucket Friday night and it was announced in last Saturday's *Inquirer* and *Mirror* that he would occupy his pulpit the following day, and at the close of the morning sermon administer the sacrament of the Lord's supper. Instead of so doing he took his departure on the steamer that morning (she having been prevented from making her trip the previous day,) leaving orders for his furniture to be packed and shipped to him. It was at first given out that he had gone to seek rest, being broken down by over-taxation of the nervous system in his endeavor to crowd two years' work into one, in order to pass the required examination at Conference, to enable him to be ordained as elder at the recent session. Those most familiar with him, however, marvelled greatly that he should have taken his departure on the Lord's Day, as it was recalled that he had always professed to be exceedingly conscientious about travelling on the Sabbath, carrying his scruples so far as to decline to accept a pass from the Nantucket Railroad company be-

cause their trains were run on the Sabbath, even hiring a team when occasion required him to visit Siasconnet, rather than ride on the cars. Pretty soon it began to be whispered that some extraordinary pressure had been brought to bear on the reverend gentleman which had tended to accelerate his departure. Just what this pressure (if any) has been those who are informed decline at present to divulge.

It is stated that at a meeting of the church stewards Monday evening one of their number in possession of the facts in the case, though strongly pressed, declined to divulge the same to his colleagues, but informed them that their pastor's absence would be permanent. Whereupon a letter was despatched to the Presiding Elder of the district, informing him that a vacancy existed and requesting him to furnish a supply.

We have interviewed several parties, but as all knowing to the facts in the case are "mum as oysters," and those not "posted" cannot divulge anything, the whole affair must remain for the present shrouded in mystery which time alone will unravel.

Dr. J. S. Sanborn, one of the church stewards, informs us that Mr. Bowler called at his office on Saturday last after he had, unknown to the doctor, been to the boat with the intention of leaving the island, and described certain symptoms which he claimed to be suffering, and he prescribed rest, as any physician would for such symptoms, which indicated nervous excitement and over-taxation of the brain. He was surprised to find that Mr. Bowler had left the island so suddenly and that his professional advice was being circulated among the credulous as a cloak to account for the reverend gentleman's unceremonious departure.

Mr. Bowler has been highly esteemed in this community during his two years' residence here, and we are loth to believe anything derogatory to his clerical or private character. It has been claimed that he has manifested undue preference for the society of ladies, and Scandal, with her thousand tongues, ever ready to seize upon any fancied or actual indiscretion susceptible of being so twisted or distorted as to smirch individual character, has not been idle the past few days. We trust, however that when the mystery which now envelops the whole affair is cleared away, the aspersions which have been so freely indulged in the past few days will dissolve under the light of the truth; and the sooner the truth is known the better it will be for all concerned, for suspense is painful, people will talk, and no mud is thrown but what some sticks.

May 7, 1885

AUCTION SALE OF PEWS.—The trustees of the Centre Street M. E. Church have ordered that upwards of twenty pews in that church be sold at auction, on account of the non-payment of assessments on same, now over a year due. The sale will take place on Wednesday, the 29th instant, at 1, P. M., at the church door.

1877

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## Methodist Church Centennial.

The One hundredth anniversary of the birth and organization of the Methodist society in Nantucket will be appropriately celebrated with services commencing Sunday next and continuing through the three succeeding days. The programme, as at present outlined is as follows.

Sunday, July 53d.—The opening day. Morning service by Rev. T. J. Everett; children's day concert at 6 p. m.; 7.30 p. m., preaching.

Monday afternoon, July 24th.—Wesleyan praise service. In the evening Rev. S. S. Upham D. D., professor of systematic theology in Drew Seminary, Madison, Wis. will preach, and Dr. Arthur Elwell Jenks will read an original poem entitled "The Church Centennial."

Tuesday, July 25.—An old-fashioned Methodist love feast, with numerous speakers. In the evening at 7.45, in the vestry, a reception to the church and congregation, to which admission will be by card only.

Wednesday evening, a lecture on "Wesley and His Time," illustrated by over an hundred stereopticon views.

Though celebrated as the centennial it is really the 101st anniversary, as the first Methodist society on Nantucket was formed July 24th 1798, in an upper back room on Pearl street. The society consisted of nineteen persons. The present church was built in 1823 at a cost of \$14,000. There was a time in the palmy days of whaling when Methodism in Nantucket had more than 600 communicants.

July 20, 1899

## Methodist Church Centennial.

The centennial exercises commemorative of the one hundredth anniversary of the introduction of Methodism in Nantucket were begun in the Methodist church on Centre street Sunday last. The regular morning service was as follows:

Organ Voluntary.  
Doxology.  
Lord's Prayer, in concert.  
First Hymn.  
Psalm,  
Prayer.  
Anthem.  
Scripture.  
Offering and Notice.  
Hymn.  
Sermon. Rev. T. J. Everett, Presiding Elder  
Closing Hymn.  
Benediction.

At 6.30 P. M. was a very interesting and impressive children's concert.

As 7 P. M. a Union meeting was held, all the churches uniting in the services, which were largely attended and very interesting, comprising the following:

Voluntary.  
Opening sentences. Presiding Elder.  
Hymn.  
Prayer. Rev. Walcott Fay.  
Singing. Choir.  
Scripture. Rev. Geo. E. Badger.  
Historical Sketch. The Pastor.  
Offering and Notices.  
Hymn.  
Sermon. Rev. R. Alger.  
Closing Hymn.  
Benediction.

The historical sketch by the pastor, Rev. C. A. Lockwood, was an interesting account of Methodism in Nantucket and as a historical document is a valuable acquisition to the archives of the church.

On Monday afternoon, at half past 2, a Wesleyan praise meeting was held in the church.

At half-past 7 in the evening very interesting centennial services were held in the church, the large auditorium being completely filled. They comprised the following:

Organ Voluntary.  
Doxology.  
Apostle's Creed, in Concert.  
Hymn.  
Prayer.  
Anthem.  
Scripture Reading.  
Offering and Notices.  
Poem, "The Church Centennial,"  
Dr. Arthur Elwell Jenks.  
Hymn.  
Sermon. Rev. S. F. Upham, D. D.  
Closing Hymn.  
Benediction.

The sermon by Rev. Dr. Upham was an able, interesting discourse upon the Fathers of Methodism in the Old and New countries. Dr. Jenks' poem, written for the occasion, and delivered by him, was a fine literary production which we publish below:

### THE CHURCH CENTENNIAL.

I have stood in vast cathedrals, old and dim;  
Where the priestly incense burns, and burns away;  
More to me than organ prelude, sacred hymn,  
Or traditions of a medieval day,—

Is the cadence of the "still small voice," apart  
From the jargon of the street, its brazen noise;  
Where in temples like to this, each humble heart  
Feels the spirit's grace transforming earthly joys!

Never poem, though in language chaste as snow,  
Like the message spoken by yon evening star!  
From whose aureole of light a radiant glow  
Ever beckons where our dear departed are;

Dear departed from these aisles, whose narrow ways  
Echo still with footsteps of a saintly throng;  
With the eye of faith our contrite hearts may gaze  
Soul-enraptured by the vision; and the song

Of those Christian soldiers we may almost hear,  
While like John, on Isle of Patmos, we be old,  
In the brilliant dawn of this centennial year,  
All those faithful servants in the Heavenly fold!

Not alone, we of Apollos, or of Paul,  
Are the chosen people of One Father's love;  
E'en the humblest, if repentant, hears the call  
Of the Master, in his shining realm above.

Like the stately pillars of this olden Church,  
Stand its cherished members, honored here, to-night;  
Precious record of the past we well may search,  
List of names those pilgrims bear, who walk in white!

Kindly voices of the ministers, long gone,  
Seem to whisper from these consecrated walls;  
There were preachers here ere some of us were born.

All their zeal the web of memory entralls.  
Like the old oak, ever steadfast, shall endure  
The great mission that this Church hath grandly wrought;  
In fidelity to Christian precepts, pure;  
Holy place, where love to God and man is taught.

Bright with promise its abiding faith appears,  
With its crown and guerdon of one hundred years!

(Continued on Fourth Page.)

## Methodist Convention.

Centre Street Methodist Episcopal Church was filled with an audience of several hundred at the opening exercises of the New Bedford District Ministerial Association last Monday evening. Some thirty ministers were present. Among those who came were the Presiding Elder, Rev. C. W. Gallagher, D. D.; Rev. Wm. H. Stetson and wife, of Providence; Rev. George M. Hamlen and wife, of Fall River; Rev. John S. Bell and wife, of Marion; Rev. Robert Clark and wife, of Fall River; Rev. O. A. Farley, of Sandwich; Rev. W. J. Smith, of S. Central Church Taunton; Rev. H. B. Cady, of First church, Taunton; Rev. J. G. Gammons, of Bourne; Rev. George A. Grant of Vineyard Haven; Rev. J. D. King, of Edgartown; Rev. J. F. Cooper, of Cottage City; Rev. W. W. Hall, of Chilmark; Rev. J. B. Washburn, of Tisbury; Rev. E. H. Hatfield, of Cottage City; Rev. John Thompson, of Wareham; Rev. C. H. Dalrymple, of Osterville; Rev. J. N. Patterson, of Somerset; Rev. M. S. Kaufman, of Fall River; Rev. J. I. Bartholomew, of Whitman; Rev. P. N. Vinton, of Provincetown; Rev. George E. Dunbar, of Cochester; Rev. V. B. Husted, who preached here in 1850 and 1851; Rev. W. D. Woodward, of Hope Valley, R. I. and Rev. A. M. Osgood, of West Somerville, who was warmly welcomed by many friends both in the church and upon the street.

Devotional exercise were led by Rev. J. F. Cooper, of Cottage City, who read the Scriptures, and Rev. A. M. Osgood, who offered prayer. Rev. G. A. Grant preached a very excellent sermon from Acts 10:33. He showed the necessity of eloquent heavens as well as eloquent preachers.

Tuesday dawned with a northeast rainstorm, which prevented a very large attendance upon the very interesting services of the day. Devotional exercises were conducted by Rev. George M. Hamlen, of Fall River. A committee consisting of Revs. W. J. Smith, R. Clark, and O. H. Farley, was appointed to confer with the presiding Elder in reference to holding missionary meetings at different places upon the District during the Fall and Winter. They subsequently reported the places selected to be Fall River, New Bedford, Taunton, Sandwich, and Provincetown. Revs. H. B. Cady, W. J. Smith, and W. J. Yates, all of Taunton were appointed a committee to arrange the programme for the next minister's meeting. They reported Wednesday morning.

Rev. M. S. Kaufman, of Fall River then presented a beautifully written essay upon "The Bible a Unique Book." It is unique 1st in origin, 2d in growth, 3d in the certainty of its records both past and future, 4th the languages selected are peculiarly adapted to express every shade of thought, even when rendered into the more than Pentecostal number of tongues in which the Bible is read to-day. Then again, a remarkable unity of thought pervades the entire volume. It is the biography of Jesus Christ. The old Testament is the new Testament concealed. The New Testament is the Old Testament revealed. Its teachings are unique. It contains the only true idea of God and man. God only could have given it.

Several brethren made remarks upon the essay. Then came the pleasing introduction of the clergymen of Nantucket who responded with words of welcome. Rev. W. J. Smith read W. P. Stoddard's essay upon child-culture, the latter gentleman being absent. The discussion upon the topic was opened by Rev. H. B. Cady, of

Taunton, and interesting and practical remarks were made by him and others upon this vital topic. A bountiful collation was spread by the ladies in the vestry, after which cheering post-prandial speeches were made.

In the afternoon, the Presiding Elder, Dr. Gallagher, gave a most scholarly and exhaustive treatise upon "Geology and sacred Chronology." So excellent was this that it was requested for publication by the brethren, and will doubtless appear in the Methodist Quarterly Review later. A most spirited and practical debate upon the Temperance question then followed, being introduced by Rev. J. D. King, of Edgartown, who denounced the rum traffic in unsparing terms. W. W. Hall, of Chilmark, followed, Rev. E. H. Hatfield gave a report of the doings of temperance people in Cottage City. After reading of the minutes by the secretary the meeting adjourned until evening.

At 7.30 a large audience, considering the storm, gathered to hear Rev. P. M. Vinton, of Provincetown, who delivered a masterly and eloquent discourse upon the wonderful claims of Jesus upon our lives, as seen in his love to man shown forth in life and death.

Wednesday morning dawned clear and cool. The exercises of the forenoon was a brief business session, extemporaneous remarks by Rev. J. N. Patterson, upon ministerial ethics and etiquette, and a paper by Rev. A. M. Osgood upon "How to reach the children." He was listened to with marked attention. Helpful words upon the same subject were added by Dr. Arthur Elwell Jenks, Revs. Bartholomew, Husted, Hall, Stetson, Thompson, Patterson, Smith, Clark, Hamlen, Woodward, and Dalrymple. After the reading of the minutes the meeting adjourned for dinner. In the afternoon the brethren by courtesy of the local church enjoyed a ride to Siasconset. This (Wednesday) evening the convention closes with a love feast led by the presiding Elder.

Thanks are due to the friends of the church and many outside for substantial aid in flowers, food and service. Beautiful floral decorations adorned the pulpit, while upon the desk surrounded with dark green ivy was the one word which suggests the very cordial reception of Nantucket to the ministers of the New Bedford district—"WELCOME."

The Nantucket Journal.

THURSDAY MORNING, OCTOBER, 13, 1887.



### Historical Address at the M. E. Church.

On Sunday evening last, Rev. Mr. Bowler, pastor of the M. E. Church of this town, delivered an historical address on the sixtieth anniversary of the dedication of the Methodist Chapel. A large congregation assembled, and listened most attentively to the interesting discourse. It is a rare gift to so take up the broken threads of retrospection, and weave them into the loom of the present, that they shall arrest our minds, and provoke to good works. Rev. Mr. Bowler is endowed with this happy faculty, and we have deemed it worth our while to give space to a report of the main points of the address. Rev. Mr. Bowler said:

The ceremony of dedicating the Centre Street M. E. Church, of Nantucket, took place on Wednesday, September 24th, 1823. At an early hour this place of meeting, in which we now are gathered, was crowded by an audience composed of all denominations. *The Inquirer*, dated September 30th, 1823, to which I have been kindly directed by Mr. Frederick C. Sanford, informs us that "the services were simple, but impressive; that the clergy who took part were Revs. Bonney, Crandall, Bartlett and Maffit. The singing was by a very large choir, wholly unaided by instruments." The absence of musical instruments is mentioned particularly, because special arrangements had been made for the use of a bass viol and other stringed instruments. Some persons who opposed the use of stringed instruments in church services saw to it that all the instruments provided for the occasion were wanting when most needed, so that the choir were obliged to depend solely upon their unaided voices. Much comment was provoked by the sudden disappearance of the instruments. A correspondent in the town paper remarked that "an innocent violoncello, which was prepared for the occasion, was ignominiously lugged by the neck from the orchestra, deemed unfit for use, and thrown among the rubbish." Mr. John Jenkins, the father of Mr. Charles S. Jenkins, was the leader of the choir at this time. Nearly all the pews were disposed of at the time of dedication. It seems strange that so much opposition to the use of stringed instruments in the choir at the dedication of this church should have been developed, when we consider that, at the same time in the Fair Street Church, whenever Father Hardy wished his choir to render a psalm, he would say, "the choir will please fiddle and sing the following psalm," and then would give the number.

The dedicatory sermon was preached by Rev. John N. Maffit, who afterwards, together with Rev. Mr. Bonney, preached alternately for the two Methodist societies for several months. Rev. Mr. Maffit's text was the 8th verse of the 26th Psalm: "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." It was a powerful effort, as were all of that wonderful man's sermons. He was of medium height and weight, had black hair and eyes, was smooth-faced and handsome-featured, and was very fastidious in his attire. He walked around a great deal while preaching, and oftentimes would break off suddenly in the midst of the sermon and lift his sweet voice in soul-melting music. During his residence here there was an extensive revival of religion, and the number of members in the societies increased from 354 to 442, being a larger number than were ever reported before, or have been since.

This town had then a population numbering between seven and eight thousand. Some of the merchants, in order that they might show their regard for Rev. Mr. Maffit, took him down street and presented him with an elegant outfit from top to toe. The historian refers to this remarkable man as one of the representative ministerial characters in the Methodist period between 1820 and 1866. (The others were Summerfield, Cookman and Olin). He was "an Irishman," and "joined the itinerancy in 1822"—a very short time before he preached here, as you perceive. "For some thirty years he was one of the most extraordinary and anomalous pulpit orators of the nation. As an elocutionist he may be said to have been perfect—in voice and gesture unrivalled. To the last, his arrival in any city produced a general sensation; and no preacher, not even Summerfield or Bascom, attracted larger multitudes. His style was Ossianic; too extravagant to be read, but, sustained by his elocution, seemed natural, and was even fascinating in the desk, and his discourses were always wonderfully effective. He was eccentric; simple and indiscreet as a child;

"a paradox," says one of his brethren, "of goodness, greatness and weakness." The Spartan-like severity of the elder ministry was perplexed with wonder and doubt before his singularities; but these good men could not question his usefulness; they reluctantly tolerated his Hibernian peculiarities, and received through his labors thousands of converts into their societies. He broke away from the "regular itinerancy," and for years travelled over most of the nation, streaking its whole sky as a comet. He was elected chaplain to Congress, and produced a powerful impression at the national capital. He abounded in illustrations and anecdotes, and could play on the sympathies of his hearers like an accomplished musician on the strings of his instrument. They seemed to yield themselves entirely to his magical power, alternately smiling and weeping, often sobbing aloud and nearly drowning his voice. He drew them in penitent crowds to the altars for prayers and religious counsels, and was everywhere successful as a "revivalist." A cloud came over his eccentric career at last. Checked in the Northern Church, he found refuge in the Southern, and died in Mobile in 1850, mourned by many, impeached by not a few, but the wonder if not the admiration of all." (Stevens). Such was the man who preached the dedicatory sermon in this church where we now are assembled. His son was educated at the Lancasterian School, then situated in Fair street, on the site of the present cottage of Mr. Ames. The old school building is now occupied as a blacksmith shop at the head of Steamboat wharf. The town of Nantucket, in 1823, was full of energetic and distinguished men, whose reputations extended far beyond their native town. The great controversialist (Rev. Abner Morse) was at the North Church, Dr. Edmund Gale, whom some have called the greatest orator who ever was on Nantucket, was at the first a Quaker and then changed. In his defense of a Mr. Weeks, he melted the large audience to tears. Then there was Dr. Cannon, another controversialist, and Father Peirce, who made the schools of Nantucket the best in Massachusetts. He was principal of the Academy. Capt. Charles P. Swain was one of his scholars. He was selected to open the Normal School in Lexington. His widow, 90 years old, is now living. Dr. Oliver C. Bartlett, one of the clergymen who officiated at the dedication of this church in 1823 was, according to Mr. Frederick C. Sanford, a leading physician in the town for many years. He was a great Methodist, and was strongly interested in everything occurring in this thriving town in his day. He built his house on Fair street, and the upper room, of the size of the whole house, he appropriated for prayer meetings every week in the year. Mr. Sanford says, "I often attended them, and they were very full in attendance, as were also those of the new chapel now old, which you now continue to occupy. Dr. Bartlett often preached, and in 1826 his daughter, Mrs. Barzillai Russell, died suddenly and was buried from this church with great ceremony."

Yet the building of this church was not the beginning of Methodism in this town. As early as 1796—nearly 87 years ago—Methodism was introduced into this town. The first Methodist preachers who visited this island and preached a few occasional sermons in the Town Hall and in private houses were the great Jesse Lee, the pioneer of Methodism in New England, Joseph

Snelling, George Cannon (sometimes called the founder of Methodism in Provincetown and Nantucket) and, perhaps, one or two others.

In June, 1799, the annual conference held its session in New York, from which Joseph Snelling was appointed to Nantucket, but immediately after conference, Rev. George Pickering, Presiding Elder of the district, believing that it would be better for the work of God in this place, exchanged Joseph Snelling with William Beauchamp, who had been appointed to Provincetown. Accordingly, William Beauchamp came here as a regularly appointed travelling preacher. There was no society here when he came. The first society was formed July 25, 1799, in a small back chamber in the old house occupied in 1839 by Jonathan Paddock, on Pearl street. It consisted of nineteen persons. Such was the increase of that society during the year that sixty-five were reported as members at the next conference. They held most of the Sabbath meetings for that year (1799) in the Town Hall. During this time they were enabled to build a house of worship on Fair street, which was dedicated January 1, 1800—the first day of the nineteenth century. On the 23d of the same month, the nineteen persons who first formed the society were received into full church fellowship. William Beauchamp

was called exceedingly instructive. "Under his preaching light seemed to break on the most bewildered understanding." From 1800 until 1823, when this meeting-house was dedicated, there were stationed at Fair street many remarkable men, the most remarkable among them being Joshua Soule, Elijah Hedding, Philip Munger, Timothy Merritt and Isaac Bonney. Joshua Soule was erect, tall and slight in person, and dignified in bearing. In the pulpit he was slow and long in his sermons, usually occupying an hour and a half for each. He was elaborate, destitute of illustration, but strongly fortified in his subject and vigorous in style. His sermons were broad and impressive. He was, in the 43d year of his age, elected a bishop of the Methodist Church in 1824, and sustained the duties of that office for forty-three years more. Elijah Hedding was also elected and served as a bishop of the Methodist Church. Timothy Merritt has been called "a prince and a great man in Israel." "No man of his day had more prominence in the Eastern churches for either the excellence of his life or the importance of his services."

The average membership of Fair Street from 1800 to 1823 was, white, 149; colored, 9. The Fair street Methodists and the Centre street Methodists had each a preacher from 1823 until 1828, when the church in Fair street was closed, both societies then numbering about 400. There was considerable dissatisfaction, and two schisms in the Centre Street Church in 1836, resulting in the formation of a Methodist Church in Fair street, to whom a preacher was sent in 1839, and on, until the final dissolution of that society in 1859, and in the formation of a Baptist church. The most notable of the preachers sent to this church have been John N. Maffit, Daniel Wise (now one of the general secretaries of the Methodist Church), Micah J. Talbot (now Presiding Elder), Dr. Coggeshall, William H. Starr, and George A. Morse. The membership reached 384 under Wise, 255 under Talbot, 182 under Coggeshall, 236 under Starr, and 214 under Morse.

From the time when Mr. Morse was here until the present, the membership has constantly decreased, owing to the great inroads of death among them, and the absence of general revivals. The number of known members reported at the last conference was 125. There are now 132 members in full connection, and 9 probationers. But the quantity of church members is of not so much concern to me as the quality. I would be better pleased with fifty earnest, active, consistent, prayerful Christians, than with one thousand nominal Christians, yet lacking in the elements of prayerfulness, consistency and activity.

I firmly believe that this church will see as prosperous days as any in the past. The encouragement which the large attendances at our prayer and class meetings have given me, is great. Especially have I been well pleased with the large congregations which have assembled here to hear the preaching of the Word. Our watchword should be "progress." When Washington was holding a council of war and had asked "What shall be done with the bridge over which we have just marched," one General said, "Let it remain, for we may have to retreat over it." "If that is the only reason why it should stand," Washington replied, "then tear it down. No retreat for us."

So let us, as a church, say: "no retreat for us." Let us advance in all that is high and noble; all that is holy and sublime; let us see to it that our lives awaken the confidence and love of this community. I for one wish to be considered by you as an earnest, prayerful, holy and useful minister of the Lord Jesus. My desire is that prosperity may accompany all the churches in this town, and that a general reformation may speedily come and prevail, the result of which will be a perennial peace and gladness.

Sept. 29, 1883

15

NANTUCKET'S "MISSING CLERGYMAN" AT WESTFIELD.—Rev. Frank Bowler, whose sudden leaving of his pastorate at Nantucket Sunday has given rise to various reports, is with his wife at the home of her parents at Westfield. Mr. Bowler returned to Nantucket last Friday from a two-weeks' absence to his former Westfield home and the session of the New England Southern conference at Rockville, Ct., to enter upon his third year of pastoral work there. Much to the surprise of his society and most of the residents of that island he suddenly left on the Sunday-morning boat for the main land. As he had been very popular and his work highly successful, his departure excited much comment and gave rise to unpleasant rumors which apparently had no foundation. Mr. Bowler says that for some time he has been threatened with brain trouble from overwork, and on reaching Nantucket Friday he consulted two leading physicians of the place, who at once advised a long rest and forbade his preaching Sunday. As his wife was also ill he determined to return immediately to Westfield and planned to take the Saturday boat for Woods Holl. A heavy storm prevented the boat's starting out until Sunday morning and he reached Westfield with his wife Monday. Before going from Nantucket he notified the steward of his church of his intention and arranged for supplying the pulpit Sunday. He also notified the presiding elder of his inability to hold the appointment and need of absolute rest. Mr. Bowler is much pained at the construction some newspapers have placed on his action and claims to be able to thoroughly refute them as soon as he regains his health. At present he is confined to the house and the doctors forbid his making any immediate effort in the matter. Mr. Bowler is well known in this vicinity, having spent his childhood in Westfield, where his father was for several years a clergyman, being the first colonel of the 46th regiment. The son was pastor of the Methodist churches at Southwick and Florence a few years ago, receiving the first appointment soon after graduating from Amherst college. — *Westfield Correspondence Springfield Republican*, May 9.

DEDICATION.—The basement of the Methodist Episcopal Church which has been unused for vestry purposes for a number of years, having recently been entirely rejuvenated, was dedicated on Thursday evening last, the presiding elder, Rev. J. W. Willett, conducting the exercises and preaching the discourse.

The vestry was beautifully adorned with cut flowers and green box, harmoniously blending with the fresh and cheerful appearance of the commodious apartment. The floral ornamentation was a credit to the devoted hands of the ladies of the parish, who spent much time in the work. The whole interior arrangement, as well as the entrance, is a great improvement over the old accommodations; yet the re-assembly of a congregation within these walls must have recalled to the older persons in attendance many hallowed reminiscences of those venerated sires who, in the years ago, here bore faithful testimony of God's goodness and mercy. And if those who used to bask in the sunshine of a holy religion within these walls now take cognizance of human concerns, they must have looked down with supreme satisfaction and approval upon this occasion.

The exercises consisted of a voluntary on the organ; singing of a hymn; reading of the eighth Psalm; prayer; singing; introduction by the pastor, Rev. Mr. Burn; sermon by Presiding Elder Willett, from the first part of the twelfth verse of the twelfth chapter of Matthew: "How much better is a man than a sheep;" reading of the financial report by Capt. Oliver C. Coffin, which showed that there had been expended for the improvement \$408.

A subscription and collection was raised toward the purchase of settees for the vestry.

Mr. Willett's discourse was an able exposition of his text, clearly and forcibly presented. The vestry was filled to its fullest capacity, and the large audience seemed to participate in the spirit of the discourse and the enjoyment of the occasion.

June 7, 1879



—WHILE in the contemplation of the old Methodist Church and the possibility for its sale, because it is too large for the society now worshipping there, it is refreshing to fling a glance back to the days of its erection and ancient prosperity, and to ponder upon the years of its faithfulness and sturdy achievements through the gifts, grace and usefulness of its members, long since gathered on the side of the great majority. Over the signature of "Oliver C. Bartlett, clerk pro tem," in the INQUIRER of June 11, 1822, is a notice of the trustees, expressing painful regret that it was impossible for the society to accommodate the many persons who wished to occupy seats with them, and further announcing their intention to erect a commodious church edifice on a plan similar to the Johns street Methodist Church of New York, a draft of which could be seen at the store of Averill & Swain. The friendly aid of all persons desiring to sit under the preaching of the ministers of the Methodist order is invoked in behalf of the building fund. Without doubt funds for its erection were contributed by persons not strictly within the Methodist fold; and once, in more recent times, contributions for repairs have been bestowed by persons not in communion with the church. It is reasonable to suppose that very many citizens who have nothing in common with Methodism, would be unpleasantly affected, if not seriously shocked, at the idea of this old church being abandoned to purposes entirely foreign to its inception and erection. How much stronger, then, will be the ties of those who have worshipped at its altar, and have known no other communion. The olden worshippers at this shrine made it a saintly place. It would seem like the work of vandals to raze its pulpit, subvert its organ, or remove its pews. It is the most imposing structure that survives the great fire of 1846, and, for beauty of ancient architecture, has no equal on the island. Its spacious dimensions sadly yet reverently remind us of what Nantucket once was, when its pews were crammed by devout worshippers, and its walls resounded with the fervid exhortations of the most accomplished divines of primitive Methodism. To permit this old edifice to pass from the control of the society which has so long enjoyed its privileges, would produce a feeling akin to desolation. If there is pathos in the song of "Woodman, spare that tree," how will the tender emotions and contagious warmth of human sentiment cry out "Yeoman, save the church!"

Feb. 22, 1890

ST JOHN'S DAY. —To morrow, the 27th, is to be duly observed by the Masons of this place. Services will be had at the Methodist Chapel, commencing at 7 o'clock. After which they have a supper at the Ocean House

1860

### Rev. Ernst Fredrikson To Visit His Mother in Sweden.

Rev. Ernst Fredrikson, pastor of the Centre Street Methodist Church, has been given a leave of absence in order that he may go to Sweden to visit his mother, Mrs. Beda Fredrikson, in Gothenburg. It has been 20 years since Mr. Fredrikson has seen his mother, who is eighty years old. He plans to be gone two and a half months and will return to Nantucket at the end of April.

In order for Rev. Fredrikson to enjoy his vacation and, at the same time for the Church to continue its services of worship each Sunday, the Nantucket Council of Churches is co-operating by providing a minister each week. With the exception of the Baptist Church, which has an evening service of its own on Sunday, the Protestant Churches on the island are taking over the Methodist services which will be held at 7:30 in the evening instead of in the morning. However, on Easter Sunday, there will be a morning service, conducted by Rev. G. Albin Dahlquist, District Superintendent.

The following is the list of dates and the ministers in charge of the service:

- Feb. 12—Rev. Gordon Thompson.
- Feb. 19—Rev. William P. Horton.
- Feb. 26—Rev. Bradford Johnson.
- Mar. 5—Rev. Gordon Thompson.
- Mar. 12—Rev. William P. Horton.
- Mar. 19—Rev. William E. Gardner.
- Mar. 26—Rev. Bradford Johnson.
- April 2—Rev. William P. Horton.
- April 9, Easter Sunday—Rev. G. Albin Dahlquist (Morning Worship).
- April 16—Rev. Gordon Thompson.
- April 26—Rev. William E. Gardner.

Jan. 28, 1950

An organ has recently been purchased in Boston for the Centre street Methodist Church in this town. The instrument is, we are informed, of the best manufacture, fine tone and finish, and will prove a handsome and valuable ornament to the spacious edifice in which it is to be placed. It is proper to state that the funds for its purchase, about \$1,000, have nearly all been raised through the untiring exertions of the ladies of the Society, and we trust they may long enjoy the melody of its majestic tones as a remuneration for their labors. It will probably arrive here during the present month.

March 8, 1854

### EPWORTH LEAGUE WILL GIVE

### A CHOWDER SUPPER

OF FISH, CLAMS, OR EELS as you like it in the Vestry Room of the Methodist Episcopal Church, Thursday, Dec. 7. Doors open at 6 P. M. At 6 1/2, short program of entertainment. At 7 P. M., CHOWDER served with other goodies, pickles, &c., &c. Bring your spoon and fork. Admission at Side Door by ticket, only 25cts. Children under 12, 20cts. Benefit same as before. Tickets limited to avoid crush. Sold by solicitors or COMMITTEE.

n20-2t

1893

NANTUCKET'S "MISSING CLERGYMAN" AT WESTFIELD.—Rev. Frank Bowler, whose sudden leaving of his pastorate at Nantucket Sunday has given rise to various reports, is with his wife at the home of her parents at Westfield. Mr. Bowler returned to Nantucket last Friday from a two-weeks' absence to his former Westfield home and the session of the New England Southern conference at Rockville, Ct., to enter upon his third year of pastoral work there. Much to the surprise of his society and most of the residents of that island he suddenly left on the Sunday-morning boat for the main land. As he had been very popular and his work highly successful, his departure excited much comment and gave rise to unpleasant rumors which apparently had no foundation. Mr. Bowler says that for some time he has been threatened with brain trouble from overwork, and on reaching Nantucket Friday he consulted two leading physicians of the place, who at once advised a long rest and forbade his preaching Sunday. As his wife was also ill he determined to return immediately to Westfield and planned to take the Saturday boat for Woods Holl. A heavy storm prevented the boat's starting out until Sunday morning and he reached Westfield with his wife Monday. Before going from Nantucket he notified the steward of his church of his intention and arranged for supplying the pulpit Sunday. He also notified the presiding elder of his inability to hold the appointment and need of absolute rest. Mr. Bowler is much pained at the construction some newspapers have placed on his action and claims to be able to thoroughly refute them as soon as he regains his health. At present he is confined to the house and the doctors forbid his making any immediate effort in the matter. Mr. Bowler is well known in this vicinity, having spent his childhood in Westfield, where his father was for several years a clergyman, being the first colonel of the 46th regiment. The son was pastor of the Methodist churches at Southwick and Florence a few years ago, receiving the first appointment soon after graduating from Amherst college. — Westfield Correspondence Springfield Republican, May 9.

May 16, 1895

### Rev. Burress New Pastor at Methodist Church.

On Thursday of this week, Rev. Lee Allan Burress, Jr., Mrs. Burress, and their three sons, Lee Allan III, 9, David Anthony, 7, and Michael Robin, 5, arrived to make their home in Nantucket. Mr. Burress is the new pastor of the Centre Street Methodist Church, whose parsonage is at 15 Gay street.

The Rev. Mr. Burress is a graduate of the University of Wichita, Wichita, Kansas, class of 1942, and from 1942 until 1946 he preached in Illinois and Iowa. Between 1946 and 1948 he taught English at his Alma Mater, following which he attended the Garrett Biblical Institute at Northwestern University in Chicago, graduating from there in 1949.

In 1949 he was ordained an Elder and full member of the Central Kansas Conference of the Methodist Church, and joined the faculty of the University of Wichita as Professor of Philosophy and Religion.

Aug. 15, 1851

### Island Pastor



The Rev. Ernst E. Fredrikson has taken over his duties as pastor of the Trinity Methodist Church in Oak Bluffs and the Edgartown Methodist Church. He was pastor of the Centre Street Methodist Church in Nantucket for four years, prior to his assignment to Martha's Vineyard last June. He has been in the ministry for nearly 30 years.

July 25, 1951

### Methodist Minister Transferred.

Rev. Ernst Fredrikson, who has been the minister at the Centre Street Methodist Church for several years, has been appointed to the churches in Oak Bluffs and Edgartown. The appointment was made by the Bishop at the Annual Methodist Conference which was held last week in Providence.

Rev. and Mrs. Fredrikson left Nantucket on Tuesday for their new home on the Vineyard.

Taking Rev. Fredrikson's place at the Nantucket Church will be the Rev. William Gould, who will be here for the summer months only as he is going to Scotland in the fall.

June 16, 1951

### Fire at Methodist Church.

The fire department was called out Monday afternoon, following the sounding of Box 45 on Orange street, for a fire in a wooden drain pipe at the south side of the Methodist Church on Liberty street. The smoke pouring up through the drain pipe billowed down Centre and Main streets and, for a while, made it appear that a serious fire was in progress. It was fortunate that the blaze, which may have been caused by a cigarette tossed at the base of the drain pipe, did not occur in the middle of the night. The damage, which was to the drain pipe only, was estimated by Chief Cartwright at about \$45.00.

June 28, 1952

16



## 'The Church with Big White Columns'



METHODIST EPISCOPAL CHURCH

### M. E. CHURCH AT NANTUCKET IS IMPROVED

The Rev. Raymond Spears  
Leads Organizations  
Seeking Funds

Special to Standard-Times

NANTUCKET, April 9—Known as "the church with the big white columns," the Methodist Episcopal Church at the corner of Center and Liberty Streets, one of two Methodist Churches existing years ago on the island, remains a conspicuous Nantucket landmark.

Under the leadership of the Rev. Raymond E. Spears who came here October 1934, succeeding the Rev. George S. Brown, who resigned, the church has had its spacious auditorium and chapel platforms redecorated and its fine organ overhauled and equipped with an electric blower.

Church organizations have worked diligently to complete payment on a moving picture outfit which has been the source of entertainment at many of the church's social functions.

#### Seek Recreation Hall

Members perseveringly work to raise additional funds to convert the basement of the church into a recreation hall and other rooms for organization meetings. These organizations have been active, promoting good fellowship and providing many of the sources for social gatherings.

They include the Ladies' Aid Society, the Wesleyan Society, Men's Brotherhood and Young People's Society. Marshall Stokoe, one of the younger members of the church, has been in charge of the Sunday School for several years.

The M. E. Church is part of Nantucket's interesting historical background of whaling saga and whalemen who established the name of Nantucket as foremost in whaling ports, for it was back in 1797 on April 6 that the first Methodist preacher, the Rev. Jesse Lee, who in 18 days preached 16 sermons came here. By the following year, Methodist converts had grown to such large numbers that the Rev.

Joseph Snelling, Methodist preacher, then stationed on Martha's Vineyard, who came to the island, was compelled to hold open air meetings on historical Mill Hill, so large were the crowds.

Two years later, July 25, 1799, in a house owned by one Ebenezer Rand on Pearl Street, the Rev. William Beauchamp organized the first Methodist Society and its church dedication was held Jan. 1, 1800 with quarters on Fair Street. With his board supplied by four different families, he received the fabulous salary of \$80 a year.

#### Ministers Become Bishops

The Methodists take pride in the fact that two of the ministers who followed Mr. Beauchamp here, the Rev. Joshua Soule in 1803 and the Rev. Elijah Hedding in 1812 became bishops of the Methodist Church.

Nantucket in June 1920 became the scene of the first New England Methodist Conference. Then began the history of the existing Methodist Church on Center Street in 1823 when the building was put up at cost of \$14,000 to seat 1,000 persons when the Fair Street building was outgrown. The latter, however, continued actively.

Dedicated Sept. 20, 1823, by the Rev. John N. Maffit, who succeeded the first pastor, the Rev. Isaac Bonney, the church brought a membership of 442 at the close of the year.

In June 1937, the New England Conference delegates, delighted with the atmosphere of an island, 30 miles out in the sea, returned for the second annual get-together at a time when the Rev. Daniel Fillmore was pastor. At this time, the membership of the Centre Street Church had 414 members and the Fair Street Church had 207, making the total of 621 Methodists on the Island, the highest number in its history.

A diminishing in the population of the Island brought about by the decline of whaling industry toppled the membership roll to 89 members which, naturally, left the church in financial straits. Courage and perseverance, first under the pastorate of the Rev. J. O. Rutter who had improvements to the building made and a lecture room built, and then by Mrs. Kate M. Cooper, a deaconess. The latter refused to give in to any thought of closing the church and carried the work for nine years until ill health forced her to give up the pastorate. In May, 1930, she was succeeded by the Rev. Carl B. Johnson who was followed by the Rev. Brown in 1930.



THE REV. RAYMOND E. SPEARS

The present pastor, Mr. Spears, a native of Medford, was formerly pastor of the Saugus M. E. Church for three and a half years. He attended Boston University School of Theology, matriculated in 1933 with an S.S.B. degree. He later received in 1931 a B.S. degree at Tufts. He married Miss Ruth Haskins of Medford, and has two children, Robert and Raymond.

N. B. Standard  
Apr. 10, 1938

### Centre Street Methodist Church To Lose Pastor.

What might well be the approach to the most critical period in the long history of the Methodist Church in Nantucket was indicated at a Family Night covered-dish supper last Wednesday. The Rev. Lee Allen Burress, Jr., will terminate his pastorate here at the close of the present conference fiscal year, the end of May, necessitating the appointment of a new minister.

The cost of living has been increasing for the clergy as it has for all other folks. Because of this, the point has been reached where the salary the Centre Street Methodists have felt they could afford is insufficient to support a pastor and his family, except on a part-time basis. This has been tried for the past two years and has proved most unfair to the minister since he cannot advance his spiritual campaign to his own or the congregation's satisfaction from a remote point.

Norman P. Giffin, chairman of the finance committee, read a letter from the superintendent of the New Bedford District which answered questions regarding the appointment of a full-time pastor and which pointed out that the full-time appointment would be well-nigh impossible unless the Nantucket church could increase the salary by a substantial amount.

However, that the work of increasing the contributions will mean sacrifice by the church members is self-evident. At the same time, there was strong feeling that the Methodist Church has much work to do on the island and must not be permitted to disintegrate.

With a full-time pastor and renewed effort under his spiritual supervision, it was felt that the service of the church will become an important factor in the lives of an increasing number of people, ultimately reaching the point where financial problems will cease to be a constant plague.

It is hoped by the finance committee that its faith in the future will be supported by those in attendance on Wednesday night and reach a climax in the support of the Fourth quarterly conference of the Nantucket church, when the recommendations will be voted upon.

April 18, 1953

17



## AN HISTORIC LANDMARK.



One of the most interesting buildings in "quaint Nantucket," and one of the important landmarks of New England Methodism is the Centre Street Methodist Episcopal Church.

Methodism was introduced to the island by Rev. Jesse Lee, who arrived on the 6th day of April, 1797, and in eighteen days preached sixteen sermons. The first Methodist pastor was Rev. William Beauchamp. He organized a society of nineteen persons, July 24, 1798, and, on the first day of January, 1800, he dedicated the first Methodist Episcopal Church on Fair Street.

Among the early pastors were Rev. Joshua Soule and Rev. Elijah Hedding who afterward became Bishops. In 1820 and again in 1837 the New England Conference held its session in Nantucket. The Providence Conference met there in 1842.

In 1823, under the pastorate of Rev. Isaac Bonney the Centre Street Church was built to accommodate the increasing congregations. The original cost was \$14,000, and the edifice has a seating capacity for one thousand persons. The dedicatory ser-

mon was preached by the eloquent John Newland Maffitt September 20, 1823.

The prominent location of this church in the very centre of business, and its imposing architectural design have made it one of the most conspicuous features of the town for almost eighty years. As it has a larger seating capacity than any other building on the island, it has been in requisition often on occasions of general interest and many notable public meetings have occurred here. Thus it has been not only the place of worship for Methodists, but the public hall for the townspeople whenever a large auditorium has been needed.

In recent years the Society has been weak and this noble structure has suffered for lack of needed repairs. Its present condition is an occasion of grief to the church and of regret to all who are interested in the preservation of the familiar features of this ancient town. Notwithstanding the dilapidated condition of the building, large congregations are gathered here during the summer months, and the great auditorium is still in demand on occasions of interest to the general community.

It is proposed to renovate and repair this venerable and historic edifice. To meet the expense of this renovation and to liquidate a small indebtedness now on the property about \$3,500 will be required. The members of the congregation are giving heroically, but are compelled to seek a large part of this sum from outside sources. They appeal to benevolent Methodists because of the historic associations of this old church. They appeal to former residents of Nantucket because of their characteristic love of the "island home" and their interest in the objects familiar to their earlier life. It is believed that none of the sons or daughters of Nantucket would willingly consent to the passing of the old Methodist Church.

Contributions of any amount will be received gratefully. Subscriptions may be reported to REV. J. O. RUTTER, the pastor of the church, to MR. JOHN HARPS of Nantucket, the treasurer of the Improvement Fund, or to the undersigned at Fall River, Mass.

S. O. BENTON,  
*Presiding Elder.*

PEWS AT AUCTION.  
ON Wednesday June 6th, at 10 o'clock A.  
M. in front of Sales Room, by order of Z.  
L. Adams Secretary of Board Trustees, the fol-  
lowing Pews in the Centre St. M. E. Church.  
Pews No. 19, No. 97, No. 70, No. 109, No. 104,  
also one half of No. 120, one quarter of No. 79.

Aug. 1860

FOR SALE.  
PEW No 47, in the centre aisle of the Meth-  
odist Chapel. JOSEPH MITCHELL.

1857

### Methodist Church Gets New Pastor

The Rev. Ottavio Schiavoni has assumed the pastorate of the Centre Street Methodist Church following his appointment here by Bishop John Wesley Lord at the last session of the New England Southern Conference.

Mr. Schiavoni came here from Portland, Me. and prior to that was pastor for 25 years at the Church of All Nations in New York City. He is a graduate of Drew Theological Seminary in Madison, N. J. and New York University.

He and his wife, the former Antoinette Lo Piccolo, who was a social worker for a number of years in New York and active in young adult work in Portland, are making their home at the parsonage on Gay Street.

Passing through Lyons St., stop at the corner of Fair and picture, in imagination, this location over 100 years ago; near where we stand was the FIRST COFFIN SCHOOL "founded for Coffins only" by an Englishman Sir Isaac Coffin. On the opposite corner was a large Methodist Church, seating over a thousand, and making converts from the Quakers. When it was dedicated flags from ships were used for decorations; a prominent one was from the sloop Teazer. It had a big T and ever after the building was spoken of as "THE TEAZER MEETING-HOUSE".

June 20, 1953

18



### Birthday Social.

A very pleasant social was held at the Methodist vestry Monday evening, it being the birthday anniversary of superintendent of the Sunday School, Mrs. Mary F. Coffin. A large company was present who enjoyed the rather novel entertainment, presented by Mrs. Coffin, consisting of recitations by Miss Minnie Smith, Miss Mary L. Brown and Mrs. Minnie Sickles, a song by Mrs. T. C. Pitman, and instrumental music by Mr. Eugene S. Burgess and Mr. Merlin Crocker. Tableaux, representing different scenes in the life of Mrs. Coffin, from four years of age to seventy, with the costumes of those days, were presented by members of the Sunday School. The subjoined poem written by Dr. Ella Mann, dedicated to Mrs. Coffin, was read by her, which added very much to the enjoyment of the evening. Light refreshments were served:

Some years ago our well-loved friend  
Saw first the light of day,  
And cried with loud and lusty voice  
That she had "come to stay."

And, lo! on this fair island home,  
To womanhood she grew;  
While every changing, fleeting year  
Brought blessings fresh and new.

Full seventy years have passed, she says,  
(She surely tells the truth)  
Since she began Life's journeying,  
And still the heart of youth

Beats strong with hope and love and faith,  
And courage to pursue  
With peaceful mind the work of life  
That her hands find to do.

She's busy every day and hour—  
Busy every minute.  
Is there a work of love to do?  
Always, she is in it.

Does someone need a helping hand  
Or word of comforting?  
There she is found with ready aid,  
And all her heart can bring.

And in our W. C. T. U.  
So valiant and so brave,  
She battles in that peaceful war  
To upward lift and save.

In Sunday School, her little flock  
She gathers week by week,  
Where they the Ten Commandments learn  
And righteousness to seek.

She knows each eager little child,  
(And all their parents knew)  
And loves them, each and every one,  
And they all love her, too.

Her Church and all its influence  
Her sympathies enlist;  
She is a Christian, first of all,  
And then a Methodist.

Now of her useful, blessed life  
The half has not been told.  
She keeps so young because she has  
No time for growing old.

This is the secret of her youth,  
Amid Life's smiles and tears,  
Instead of growing old, you see,  
She's young, as seventy years.

Friends, fathers, mothers, teachers, all  
Assembled here tonight,  
To keep the birthday of our friend  
Now let us all unite

In wishing many happy years  
Her youth may still renew,  
And as she nears the sunset hills  
May friendships warm and true

Enfold and cheer her upward way,  
Till all earth's songs are sung,  
And she shall join the heavenly strains,  
And be forever young.



### Teacher, Deaconess, Preacher

KATE MORRISON COOPER was born in a Methodist parsonage seventy years ago. At the age of twenty she and her twin sister, Bertha, graduated from Simpson College. Two years later she won her doctor's degree from

the same institution. After several years in educational work she and her twin sister entered the deaconess order. Mrs. Cooper graduated from the New England Deaconess Training School in 1897. After serving St. Paul's Church (now Union Church), Fall River, for two years she went to Chicago, where she took post-graduate work in the Chicago Training School, after which she gave several years' service in Seattle and Minneapolis.

Feeling especially called to pulpit work, she entered Boston University School of Theology. Upon the completion of her course there, she served successively as preceptress of the New York Deaconess Training School, as instructor in the New England Deaconess Training School, and as corresponding secretary of the Methodist Deaconess Association.

Mrs. Cooper was the first woman in New England to be granted a local preacher's license by the Methodist Episcopal Church. Later she became a fully ordained preacher. The last fourteen years of her active service were given in the New England Southern Conference, where for a time she was superintendent of the Lucy Rider Meyer Hall. She served as pastor of the Methodist Episcopal Church in Portsmouth, R. I., for three years, most fruitfully, and for nine years was pastor of the church on Nantucket Island. Here she greatly strengthened the church, materially and spiritually, and was honored and loved by all, irrespective of creed.

In the early part of 1930 Mrs. Cooper's health failed and after that time she was a constant sufferer. During most of this period she was in the home of Mr. and Mrs. Thomas Giffin, devoted friends and long-time loyal supporters of the Nantucket Church. Mrs. Cooper's sister, Mrs. J. H. Newland of New Bedford, was with her for several weeks. The end came peacefully on Nov. 10. Dr. W. I. Ward conducted the funeral service in the Giffin home. Interment was by the side of her twin sister in Norwich, Conn.

### Retirement of Pastor Advised.

The deaconess board of New England Southern Methodist conference, at its session in Fall River, voted to recommend to the conference next spring the retirement of the Rev. Kate M. Cooper, pastor of Nantucket M. E. Church since 1921.

Mrs. Cooper entered the Nantucket Cottage Hospital following a heart attack and has been seriously ill. While she is said to be improving, it is not expected she will be able to return to the active ministry. The Nantucket pulpit will be supplied for the present

### Falmouth Minister

### Assigned To Methodist

The Rev. Albert W. Jackson of Falmouth will assume pastorate duties of the Centre Street Methodist Church this weekend, succeeding the Rev. Ottavio Schiavoni who has been assigned to parishes in South Middleboro and South Carver. Announcement of the transfer was made by Bishop John Wesley Lord at the close of the 5-day session of the New England Southern conference of the Methodist Church Sunday at Manchester, Conn. Twenty-two of the 63 churches in the district were affected by transfers and appointments of pastors, the largest turnover of pastorates in the district in the 115-year history of the conference.

Mr. Schiavoni, who served on Nantucket since 1953, and his wife left yesterday for Middleboro to take up his new duties.

Mr. Jackson who has served the Methodist churches in Woods Hole and Falmouth since 1950 is expected on the Island today with his wife. The couple are the parents of two children, a son, student at Mt. Hermon Academy, and a daughter who graduated this week from Ohio Wesleyan, pearance of the season Monday at the parsonage at 15 Gay Street.

### Woman Pastor at Methodist.

The Rev. K. M. Cooper, a deaconess of the Methodist denomination, has been assigned to the pastorate of the church in Nantucket and will assume her new position at the services tomorrow (Sunday).

The Rev. J. B. Ackley, who has held the local parish for some time, has been transferred to Portsmouth, R. I.

### The Trustees of THE CENTRE STREET METHODIST CHURCH

designated, at their last board meeting, February 22 as Basement Project Day. The work on this project has been in process several years.

An invitation is extended to anyone wishing to donate their time, trucks, wheelbarrows, shovels, etc. Please contact Harvey A. Young, Chairman. There will be a pork pie dinner served by the ladies of the church.

Everyone welcome. Any time after 8:30 a.m.

feb4-3t\*



# First Methodist Church

Nantucket, Mass.

The Church with the Big White Columns



GEORGE SMITH BROWN

Minister

## New Minister at Centre Street Methodist Church

The Rev. Elmer W. Jackson, who has been a member of the Southern New England Methodist Church Conference for the past twenty-seven years, has accepted the pastorate of the Centre Street Methodist Church and will assume his new duties tomorrow, Sunday, June 19.

The Rev. Jackson comes to Nantucket after serving many churches in New England—Provincetown, Falmouth, New Bedford, Woods Hole, Acushnet, Uncasville and Rockville, Conn., and others.

He spent all his early life, and received his training for the ministry in Queensland, Australia. In 1927 he came to the United States to study at the Boston University School of Theology, from which school he received three degrees, including Bachelor of Science in Theology and Sacred Arts. While studying there he met and married Miss Clarabel Burgess, of New Bedford, who was studying in the School of Music and Religious Education at Boston University.

The Rev. Mr. Jackson and Mrs. Jackson have two children, Gwendolyn, who has just received a Bachelor of Arts degree from Ohio Wesleyan University and is doing graduate at Ohio State University at Columbus, Ohio, and David, who has arrived in Nantucket from Mount Hermon School, where he is a member of the junior class.

## New Minister at Centre Street Methodist Church

The Rev. Elmer W. Jackson, who has been a member of the Southern New England Methodist Church Conference for the past twenty-seven years, has accepted the pastorate of the Centre Street Methodist Church and will assume his new duties tomorrow, Sunday, June 19.

The Rev. Jackson comes to Nantucket after serving many churches in New England—Provincetown, Falmouth, New Bedford, Woods Hole, Acushnet, Uncasville and Rockville, Conn., and others.

He spent all his early life, and received his training for the ministry in Queensland, Australia. In 1927 he came to the United States to study at the Boston University School of Theology, from which school he received three degrees, including Bachelor of Science in Theology and Sacred Arts. While studying there he met and married Miss Clarabel Burgess, of New Bedford, who was studying in the School of Music and Religious Education at Boston University.

The Rev. Mr. Jackson and Mrs. Jackson have two children, Gwendolyn, who has just received a Bachelor of Arts degree from Ohio Wesleyan University and is doing graduate at Ohio State University at Columbus, Ohio, and David, who has arrived in Nantucket from Mount Hermon School, where he is a member of the junior class.

June 18, 1955

June 18, 1955



—Standard-Times Special Photo

ISLAND DELEGATES to the 115th annual session of the New England Southern Conference of the Methodist Church in Manchester, Conn., discuss the conference program with Miss Florence Hussey of Nantucket, seated. Left to right are Mrs. Ottavio Schiavoni of Nantucket, Mrs. Herbert G. Louis of Oak Bluffs, the Rev. George A. Hill Jr., pastor of Trinity Methodist Church, Oak Bluffs, and Mr. Schiavoni, pastor of the Methodist Church of Nantucket.

N.B. June 3, 1935

The Trustees of

## THE CENTRE STREET METHODIST CHURCH

designated, at their last board meeting, February 22 as Basement Project Day. The work on this project has been in process several years.

An invitation is extended to anyone wishing to donate their time, trucks, wheelbarrows, shovels, etc. Please contact Harvey A. Young, Chairman. There will be a pork pie dinner served by the ladies of the church.

Everyone welcome. Any time after 8:30 a.m.

feb4-3t\*

Feb. 4, 1956



# Historical Address at the M. E. Church.

On Sunday evening last, Rev. Mr. Bowler, pastor of the M. E. Church of this town, delivered an historical address on the sixtieth anniversary of the dedication of the Methodist Chapel. A large congregation assembled, and listened most attentively to the interesting discourse. It is a rare gift to so take up the broken threads of retrospection, and weave them into the loom of the present, that they shall arrest our minds, and provoke to good works. Rev. Mr. Bowler is endowed with this happy faculty, and we have deemed it worth our while to give space to a report of the main points of the address. Rev. Mr. Bowler said:

The ceremony of dedicating the Centre Street M. E. Church, of Nantucket, took place on Wednesday, September 24th, 1823. At an early hour this place of meeting, in which we now are gathered, was crowded by an audience composed of all denominations. The *Inquirer*, dated September 30th, 1823, to which I have been kindly directed by Mr. Frederick C. Sanford, informs us that "the services were simple, but impressive; that the clergy who took part were Revs. Bonney, Crandall, Bartlett and Maffit. The singing was by a very large choir, wholly unaided by instruments." The absence of musical instruments is mentioned particularly, because special arrangements had been made for the use of a bass viol and other stringed instruments. Some persons who opposed the use of stringed instruments in church services saw to it that all the instruments provided for the occasion were wanting when most needed, so that the choir were obliged to depend solely upon their unaided voices. Much comment was provoked by the sudden disappearance of the instruments. A correspondent in the town paper remarked that "an innocent violoncello, which was prepared for the occasion, was ignominiously lugged by the neck from the orchestra, deemed unfit for use, and thrown among the rubbish." Mr. John Jenkins, the father of Mr. Charles S. Jenkins, was the leader of the choir at this time. Nearly all the pews were disposed of at the time of dedication. It seems strange that so much opposition to the use of stringed instruments in the choir at the dedication of this church should have been developed, when we consider that, at the same time in the Fair Street Church, whenever Father Hardy wished his choir to render a psalm, he would say, "the choir will please fiddle and sing the following psalm," and then would give the number.

The dedicatory sermon was preached by Rev. John N. Maffit, who afterwards, together with Rev. Mr. Bonney, preached alternately for the two Methodist societies for several months. Rev. Mr. Maffit's text was the 8th verse of the 26th Psalm: "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." It was a powerful effort, as were all of that wonderful man's sermons. He was of medium height and weight, had black hair and eyes, was smooth-faced and handsome-featured, and was very fastidious in his attire. He walked around a great deal while preaching, and oftentimes would break off suddenly in the midst of the sermon and lift his sweet voice in soul-melting music. During his residence here there was an extensive revival of religion, and the number of members in the societies increased from 354 to 442, being a larger number than were ever reported before, or have been since.

This town had then a population numbering between seven and eight thousand. Some of the merchants, in order that they might show their regard for Rev. Mr. Maffit, took him down street and presented him with an elegant outfit from top to toe. The historian refers to this remarkable man as one of the representative ministerial characters in the Methodist period between 1820 and 1866. (The others were Summerfield, Cookman and Olin). He was "an Irishman," and "joined the itinerancy in 1822"—a very short time before he preached here, as you perceive. "For some thirty years he was one of the most extraordinary and anomalous pulpit orators of the nation. As an elocutionist he may be said to have been perfect—in voice and gesture unrivalled. To the last, his arrival in any city produced a general sensation; and no preacher, not even Summerfield or Bascom, attracted larger multitudes. His style was Ossianic; too extravagant to be read, but, sustained by his elocution, seemed natural, and was even fascinating in the desk, and his discourses were always wonderfully effective. He was eccentric; simple and indiscreet as a child;

"a paradox," says one of his brethren, "of goodness, greatness and weakness." The Spartan-like severity of the elder ministry was perplexed with wonder and doubt before his singularities; but these good men could not question his usefulness; they reluctantly tolerated his Hibernian peculiarities, and received through his labors thousands of converts into their societies. He broke away from the "regular itinerancy," and for years travelled over most of the nation, streaking its whole sky as a comet. He was elected chaplain to Congress, and produced a powerful impression at the national capital. He abounded in illustrations and anecdotes, and could play on the sympathies of his hearers like an accomplished musician on the strings of his instrument. They seemed to yield themselves entirely to his magical power, alternately smiling and weeping, often sobbing aloud and nearly drowning his voice. He drew them in penitent crowds to the altars for prayers and religious counsels, and was everywhere successful as a "revivalist." A cloud came over his eccentric career at last. Checked in the Northern Church, he found refuge in the Southern, and died in Mobile in 1850, mourned by many, impeached by not a few, but the wonder if not the admiration of all." (Stevens). Such was the man who preached the dedicatory sermon in this church where we now are assembled. His son was educated at the Lancasterian School, then situated in Fair street, on the site of the present cottage of Mr. Ames. The old school building is now occupied as a blacksmith shop at the head of Steamboat wharf. The town of Nantucket, in 1823, was full of energetic and distinguished men, whose reputations extended far beyond their native town. The great controversialist (Rev. Abner Morse) was at the North Church, Dr. Edmund Gale, whom some have called the greatest orator who ever was on Nantucket, was at the first a Quaker and then changed. In his defense of a Mr. Weeks, he melted the large audience to tears. Then there was Dr. Cannon, another controversialist, and Father Peirce, who made the schools of Nantucket the best in Massachusetts. He was principal of the Academy. Capt. Charles P. Swain was one of his scholars. He was selected to open the Normal School in Lexington. His widow, 90 years old, is now living. Dr. Oliver C. Bartlett, one of the clergymen who officiated at the dedication of this church in 1823 was, according to Mr. Frederick C. Sanford, a leading physician in the town for many years. He was a great Methodist, and was strongly interested in everything occurring in this thriving town in his day. He built his house on Fair street, and the upper room, of the size of the whole house, he appropriated for prayer meetings every week in the year. Mr. Sanford says, "I often attended them, and they were very full in attendance, as were also those of the new chapel now old, which you now continue to occupy. Dr. Bartlett often preached, and in 1826 his daughter, Mrs. Barzillai Russell, died suddenly and was buried from this church with great ceremony."

Yet the building of this church was not the beginning of Methodism in this town. As early as 1796—nearly 87 years ago—Methodism was introduced into this town. The first Methodist preachers who visited this island and preached a few occasional sermons in the Town Hall and in private houses were the great Jesse Lee, the pioneer of Methodism in New England, Joseph Snelling, George Cannon (sometimes called the founder of Methodism in Provincetown and Nantucket) and, perhaps, one or two others.

In June, 1799, the annual conference held its session in New York, from which Joseph Snelling was appointed to Nantucket, but immediately after conference, Rev. George Pickering, Presiding Elder of the district, believing that it would be better for the work of God in this place, exchanged Joseph Snelling with William Beauchamp, who had been appointed to Provincetown. Accordingly, William Beauchamp came here as a regularly appointed travelling preacher. There was no society here when he came. The first society was formed July 25, 1799, in a small back chamber in the old house occupied in 1839 by Jonathan Paddock, on Pearl street. It consisted of nineteen persons. Such was the increase of that society during the year that sixty-five were reported as members at the next conference. They held most of the Sabbath meetings for that year (1799) in the Town Hall. During this time they were enabled to build a house of worship on Fair street, which was dedicated January 1, 1800—the first day of the nineteenth century. On the 23d of the same month, the nineteen persons who first formed the society were received into full church fellowship. William Beauchamp

was called exceedingly instructive. "Under his preaching light seemed to break on the most bewildered understanding." From 1800 until 1823, when this meeting-house was dedicated, there were stationed at Fair street many remarkable men, the most remarkable among them being Joshua Soule, Elijah Hedding, Philip Munger, Timothy Merritt and Isaac Bonney. Joshua Soule was erect, tall and slight in person, and dignified in bearing. In the pulpit he was slow and long in his sermons, usually occupying an hour and a half for each. He was elaborate, destitute of illustration, but strongly fortified in his subject and vigorous in style. His sermons were broad and impressive. He was, in the 43d year of his age, elected a bishop of the Methodist Church in 1824, and sustained the duties of that office for forty-three years more. Elijah Hedding was also elected and served as a bishop of the Methodist Church. Timothy Merritt has been called "a prince and a great man in Israel." "No man of his day had more prominence in the Eastern churches for either the excellence of his life or the importance of his services."

The average membership of Fair Street from 1800 to 1823 was, white, 149; colored, 9. The Fair street Methodists and the Centre street Methodists had each a preacher from 1823 until 1828, when the church in Fair street was closed, both societies then numbering about 400. There was considerable dissatisfaction, and two schisms in the Centre Street Church in 1836, resulting in the formation of a Methodist Church in Fair street, to whom a preacher was sent in 1839, and on, until the final dissolution of that society in 1859, and in the formation of a Baptist church. The most notable of the preachers sent to this church have been John N. Maffit, Daniel Wise (now one of the general secretaries of the Methodist Church), Micah J. Talbot (now Presiding Elder), Dr. Coggeshall, William H. Starr, and George A. Morse. The membership reached 384 under Wise, 255 under Talbot, 182 under Coggeshall, 236 under Starr, and 214 under Morse.

From the time when Mr. Morse was here until the present, the membership has constantly decreased, owing to the great inroads of death among them, and the absence of general revivals. The number of known members reported at the last conference was 125. There are now 132 members in full connection, and 9 probationers. But the quantity of church members is of not so much concern to me as the quality. I would be better pleased with fifty earnest, active, consistent, prayerful christians, than with one thousand nominal christians, yet lacking in the elements of prayerfulness, consistency and activity.

I firmly believe that this church will see as prosperous days as any in the past. The encouragement which the large attendances at our prayer and class meetings have given me, is great. Especially have I been well pleased with the large congregations which have assembled here to hear the preaching of the Word. Our watchword should be "progress." When Washington was holding a council of war and had asked "What shall be done with the bridge over which we have just marched," one General said, "Let it remain, for we may have to retreat over it." "If that is the only reason why it should stand," Washington replied, "then tear it down. No retreat for us."

So let us, as a church, say: "no retreat for us." Let us advance in all that is high and noble; all that is holy and sublime; let us see to it that our lives awaken the confidence and love of this community. I for one wish to be considered by you as an earnest, prayerful, holy and useful minister of the Lord Jesus. My desire is that prosperity may accompany all the churches in this town, and that a general reformation may speedily come and prevail, the result of which will be a perennial peace and gladness.

Sept. 29, 1883

21

TABLEAUX.—Much credit is due the dramatic committee of the Unity Club for the success of their entertainment in Athenaeum Hall, Tuesday evening, when they presented a series of tableaux of more than usual excellence, the details of which had been very cleverly looked to. Despite the heavy rain, the attendance was large, and the audience were liberal with applause. The programme opened with a kinder symphonie, by the orchestra, suggesting a sleighing party, a dance and merry time, and the return home. It was a novelty, and the audience applauded. The tableaux were then presented in the following order: "Two Strings to Her Bow," Miss Clara Allen, Mr. B. G. Tobey, Mr. R. B. King; "Mme. Lebrun and Child," Misses Anna Fish and Albana Kite (a charming representation of an oil painting); "Wreath of Beauty," by eight little Misses; "The Peacemaker," Mrs. Kite, Miss Wright, Dr. J. A. Kite; "Charlotte Corday, behind the Prison Bars," Miss Helen Ring—a delightful picture; "Seven Stars," a very handsome tableau, by Misses Amy Gardner, Ellen Parker, May Bunker, Lillian Worth, Ethel Coffin, Annie Pitman, Annie Raymond; "Dr. Brown Sequard, of Paris." This was prefaced with a short announcement that the eminent physiologist would experiment with his Elixir of Life upon the mummy from the Athenaeum Museum, known to be over 2000 years old. It was given in two scenes, the first showing the office, with announcement and office rules, which were as follows:

DR. BROWN SEQUARD'S  
Celebrated  
ELIXIR OF LIFE,  
Administered Daily.  
Office Hours: 9 to 12, 2 to 5.

TERMS:  
To Adults (under 2000 years), per dose..... \$100.  
To Boys (under 750 years)..... Half price.  
To Girls (under 275 years)..... Free.  
N. B.—No old cats, dogs, or hens treated.  
Old jokes revived as good as new.

OFFICE RULES.  
1—No lying permitted on these premises.  
2—Any decent language spoke here.  
3—No cursing aloud.  
4—No smoking.  
5—Shut the door.  
6—Don't monkey with the instruments.  
7—No laughing gas or tangle foot used here.  
8—No connection with any other quackery.  
9—Bring your pocket-book.  
10—Don't forget it!

Capt. William Baxter represented the doctor, and Mr. M. F. Freeborn the mummy.

"The Grasshopper and the Ant" was the next tableau, in two scenes (preceded by a poem appropriate to the picture, read by Mrs. Roys) by Misses Marion Crosby and Gertrude Parker; "Ophelia," in two scenes, Mrs. Kite; "Mme. Recamier," Miss Hannah Wright; the closing tableau was from the painting "The Village Wedding," and was excellently grouped. The participants were Miss Gertrude King and Mr. Lincoln Burgess, Mr. Roys, Miss Fish, Mrs. R. K. Appleton, Mr. G. P. Swain, Paul Turner, Miss Raymond, Miss Jernegan, Mrs. Love Parker, Gertrude Parker, Miss Marg. Scharpf, Miss Amy Gardner. All the tableaux were liberally applauded, many of them having to be shown a second time.

There were several musical selections interspersed during the evening, Misses Alley and Smith, Misses Brock and Weaver playing duets, and Mr. C. A. Sawyer, of Malden, singing two selections ("His Picture of Her" and "Star of My Heart," to the delight of all present.

1890



[Contributed.]  
A Tribute.

An expression of the sentiment of a host of friends of Rev. Richard Wilkins, recent pastor of the Methodist Episcopal Church of Nantucket.

The ministry of the Rev. Richard Murry Wilkins during the past two years has been of such an ennobling character and so wide-reaching in its influence, and he has so strongly endeared himself to the people of the church and town, that there is a strong desire to voice the feeling of regard and express the love and appreciation for him.

His ever strong and beautiful sermons, filled with the love of his God and fellowmen—high, lofty and fearless—exquisite in diction, ringing with truth—have been an inspiration and a blessing to all who heard his voice.

Nantucket owes a debt of gratitude to this man of God. His life, his daily walk among us, his deeds, his words, have revealed the spirit of the Christ whose word he taught and whose love he reflected. A man of genial personality, kindly and helpful to one and all, devoted to the Church, to which his service was consecrated—a loyal Masonic brother, deeply interested in Nantucket and its future—he will be greatly missed, and the loss we have sustained cannot be estimated.

We feel that this tribute to our pastor would not be complete without referring to his beloved help-mate, Mrs. Wilkins, and the dear little boy and girl. The home life was ideal, filled with affectionate devotion and tenderness. Mrs. Wilkins' sympathetic nature brought hope and comfort to all whose lives touched hers; and the remembrance of her gentle personality will always linger in our hearts.

Whatever church so fortunate as to secure Mr. Wilkins for its pastor will have one who, like Enoch of old, walks with God; a consistent Christian man; a true friend; a wise counsellor; a profound thinker; a beloved teacher; and a faithful, earnest pastor.

A host of friends wish him God-speed! And may that peace which passeth all understanding rest upon and abide with him forever.

Sincerely,

Edna Carleton L. Wilton.

### Rev. Albert Woodland Jackson.

The Rev. Albert Woodland Jackson, Pastor of the Centre Street Methodist Church, died at the Nantucket Cottage Hospital on February 13. Although death came rather suddenly, he had been a patient at the hospital four times since January 1, 1956.

Reverend Jackson was born April 14, 1896, in Crow's Nest, Queensland, Australia, the son of the late Samuel and Sarah Haire Jackson. Before entering the ministry in 1922, he was an accountant. He served in the Methodist Church of Australia from 1922-1926, and was ordained in Wesley Methodist Church, Perth, Western Australia, March 3, 1926.

He came to the United States soon after this and entered Boston University for further study. He received

his Bachelor of Religious Education degree from the B. U. College of Religious Education in 1931, Master of Arts in 1932, and Bachelor of Sacred Theology in 1933 from the B. U. School of Theology. He was received into the New England Southern Conference April 7, 1929.

He became a citizen of the United States in May, 1941. During this time he served churches in Provincetown, New Bedford, and West Falmouth. Other churches served were Acushnet-Long Plain and Acushnet-East Freetown; Uncasville, Conn.; Falmouth-Woods Hole. In 1955 he came to the Methodist Church in Nantucket.

Survivors are his widow, the former Claribel J. Burgess, of New Bedford; two daughters, Mrs. Robert A. Weigner, of Providence, R. I., and Mrs. Wesley D. Osborne, of Albertson, N. Y., and a son, David, a student at Bates College, Lewiston, Maine; two grandchildren, John Wesley Osborne and Anne Dorothy Osborne; a sister, Miss Frances A. Jackson, of Perth, Western Australia, and a brother, Samuel H. Jackson, of Sydney, Australia.

Funeral services will be held in the Upper Room at the Centre Street Methodist Church on Saturday afternoon at 2:30 p.m., with Rev. J. Kenneth Pearson officiating. The Rev. Bradford Johnson will represent the Nantucket Council of Churches and assist Reverend Pearson.

There will be a Memorial Service at Trinity Methodist Church, New Bedford, on Wednesday at 1:30. This service will also be conducted by Reverend Pearson, who is Superintendent of the New Bedford District, New England Southern Conference of the Methodist Church.

### Rev. Albert W. Jackson

The Rev. Albert Woodland Jackson, pastor of the Centre Street Methodist Church, died at the Nantucket Cottage Hospital yesterday after a long illness. He was 61.

Mr. Jackson, a minister for 36 years, was pastor of the Methodist Church here since 1955. A native of Crow's Nest, Queensland, Australia, Mr. Jackson was ordained in the ministry in the Wesley church in Perth, Australia in 1926 following four years in the Methodist Church of Australia. He came to the United States that year and from 1927 to 1933 attended Boston University. He received a Bachelor degree in Religious Education from the BU School of Religious Education and at the same time received Bachelor of Sacred Theology and Master's degrees from the BU School of Theology. His first parish was at Provincetown in 1927-1928. The following year he was minister at the Pleasant Street Church in New Bedford for a year. Other churches where he served were West Falmouth, Acushnet, Long Plain, East Freetown, Mass., Uncasville, Roxville and Varnon, Conn. and at Falmouth and Woods Hole, before coming to the Island.

The son of Sarah (Haire) and Samuel Jackson, he was an accountant in Perth before entering the ministry.

Survivors are his wife, Mrs. Claribel (Burgess) Jackson whom he married in 1930; two daughters, Mrs. Robert A. Weigner of Providence, R. I. and Mrs. Wesley D. Osborne of Albertson, N. Y.; a son, David W. Jackson, a student at Bates College, Lewiston, Me.; two grandchildren; a sister, Miss Frances Jackson of Perth; and a brother, Samuel H. Jackson of Sydney, Australia.

Services will be conducted by the Rev. J. Kenneth Pearson of New Bedford and the Rev. Bradford Johnson at 2:30 p.m., tomorrow at the Centre Street Methodist Church. Ministerial representatives of the Methodist New England Southern Conference will hold memorial services at the Trinity Methodist Church in New Bedford at 1:30 p.m. Wednesday.

Burial of ashes will be in the Rural Cemetery, New Bedford.

### Appointed Paster

Mrs. Albert W. Jackson has been appointed minister of the Centre Street Methodist Church by the Rev. J. Kenneth Pearson, district superintendent of the New Bedford district of the Southern New England Conference.

Mrs. Jackson will serve until May 31 to fill out the unexpired term of her husband, the Rev. Albert W. Jackson who died here Feb. 13.

### Methodist Church Has New Minister.

The Rev. Bruce A. Koerner from Minnesota, who has been doing graduate work at Boston University's School of Theology, has received the appointment as pastor of the Centre Street Methodist Church to fill the vacancy in the pulpit caused by the death of the Rev. Albert W. Jackson, who died last February 13. Since the death of the Rev. Jackson, the duties of the pastorate have been filled by his wife, Mrs. Claribel Jackson, a lay preacher.

The appointment of the Rev. Koerner was made by Bishop John Wesley Lord and was announced at the concluding session of the New England Southern Conference of the Methodist Church held last Sunday at Falmouth.

Rev. Koerner was one of five ministers who were ordained deacons of the church at a mid-afternoon service of ordination and consecration presided over by Bishop Lord on Sunday.

While completing his studies at Boston University, Rev. Koerner served as an assistant pastor at the John Wesley Methodist Church at Falmouth.

## Bishop Speaks At Nantucket

### Church Observes 160th Anniversary

Special to The Standard-Times

NANTUCKET, July 28—Bishop John Wesley Lord, spiritual leader of the Methodist Churches throughout New England, called upon the members of his flock to "Let us behold our God and our nation is safe."

Preaching the sermon at the 160th anniversary morning service of the Centre Street Methodist Church, Bishop Lord took as his subject "This Too Is America" and discussed optimistically the future of the world and its people.

He launched his sermon by declaring, "Some people are too grim about the world in which they live and about America's stake in that world." Then he admonished his listeners, "These prophets of gloom live on the negative side of life and major in minors."

Bishop Lord, stressing his faith in the future, then said in part:

"It is the dawning of a new day in international relations when our governmental leaders proclaim that America desires victory for all peoples and not over any. Or when our Vice-President proposes that all East-West disputes be submitted to the World Court at The Hague. In America we seem to be learning, however slowly, that every good thing we wish for ourselves is indivisible."

"We are moving into a community of interdependence and are helping to create the new and greater humanity that science has forced upon us."

"We have learned the truth so clearly stated, that the world in which we live and move and have our being is now too dangerous for anything but the truth and too small for anything but brotherhood. These are spiritual concepts and are basic to our nation's survival. I do not fear that our civilization will be destroyed by conquest from without. This is not the way that modern civilizations disappear."

"Our civilization will perish only when and if the spiritual concepts that make us wish to be right and noble die in the hearts of men."

"When we cease to care and spiritual concepts die within our hearts, then our nation is in mortal danger. But I believe that our nation never cared more, nor did more for others, than at this present moment. This is American, and it is good. Let us behold our God and our nation is safe."



# Nantucket Pastor Fired for Sermon

Special to The Standard-Times

NANTUCKET, March 15—The Rev. Bruce Koerner, who has served as pastor of the Center Street Methodist Church for 18 months, has been separated from his pulpit. He said he was discharged by the Pastoral Relations Committee of the church Sunday night. Mr. Koerner's sudden dismissal came just seven

hours after he had concluded what members of the congregation considered a "disturbing" sermon denouncing sex before a group of Girl Scouts who attended the 11:45 a. m. Sunday service as part of the annual observance of Girl Scout Sunday.

Mr. Koerner's sermon proved to be so upsetting to some Girl Scouts that they left the church. A number of adult worshippers also walked from the church.

Immediately following the services, an emergency meeting of the Pastoral Relations Committee was called to discuss Mr. Koerner's sermon. At the end of the meeting, the committee voted to dismiss the pastor immediately.

Harvey A. Young, chairman of the committee, and his son, Roger A. Young, lay leader of the church, were delegated to notify Mr. Koerner of the action.

In a statement issued today, Chairman Young said, "Every individual has the right to his or her convictions and beliefs. However, when the conviction of a minister of a church is such that

it deviates radically from the set policy of the teachings of that particular church, then it is time to take steps to separate the two."

"Mr. Koerner has every right to his personal conviction and belief. However, it is felt by this committee he has no right to use the pulpit of this church to express such convictions when they are not contained within the discipline of the Methodist theology."

The conference between Mr. Koerner and church emissaries that ended with the pastor's dismissal was held in the parsonage on Gay Street. It was brief and "to the point," Mr. Koerner said.

Mr. Young and his son told Mr. Koerner the dismissal was effective immediately. They suggested he vacate the parsonage "as soon as possible," Mr. Koerner said today.

Mr. Koerner left the island aboard the steamer Nantucket yesterday afternoon. He said he was going directly to Middleboro to confer with the Rev. J. Manley Shaw, district supervisor of as-

signments for the Methodist Church. He said he was going to discuss the dismissal with Mr. Shaw and then decide on future plans.

"Church officials meant to make my dismissal effective at once by rejecting my offer to prepare the program for the union Lenten service which is to be held tonight at the Center Methodist Church," Mr. Koerner said.

In confirming the report he had been "unexpectedly" separated from his pulpit, Mr. Koerner said, "It did not come as a complete surprise. I was aware I had displeased some members of the congregation who are not in agreement with some of my ideologies, which, I admit, are quite liberal."

Mr. Koerner said, "My Sunday sermon finally did it. I am sure that what the parishioners were upset about and what brought about the decision to dismiss me was a paragraph in my sermon in which I stated, 'Man's human happiness would be enhanced a great

deal if mankind would direct all of its sexual energy to the community and to intellectual interests.'"

Mr. Koerner, emphasizing he was not displeased at any member of his flock because of his dismissal, said, "This has been brewing for some time." He added, "The ideas I have been presenting did not meet with the approval of some of the members of the church."

## 'Theology Quite Liberal'

"My theology is quite liberal, I believe in evolution and I am a skeptic concerning a life beyond the grave. I am also a critic of Biblical history. My ideas in general are not orthodox. I believe that my idea of how demanding the religious life is was bitter medicine for my people."

"I said in my sermon that human life and human history are a great struggle. If mankind does not measure up to this challenge, he will be left in the garbage pile of history. I don't think they approved of that statement."

Mr. Koerner disclosed that when he was dismissed he was told his mention of his skepticism of life beyond the grave was very disturbing.

"They told me they have had enough of that," he said, "They told me not to participate in any more religious activities on the island."

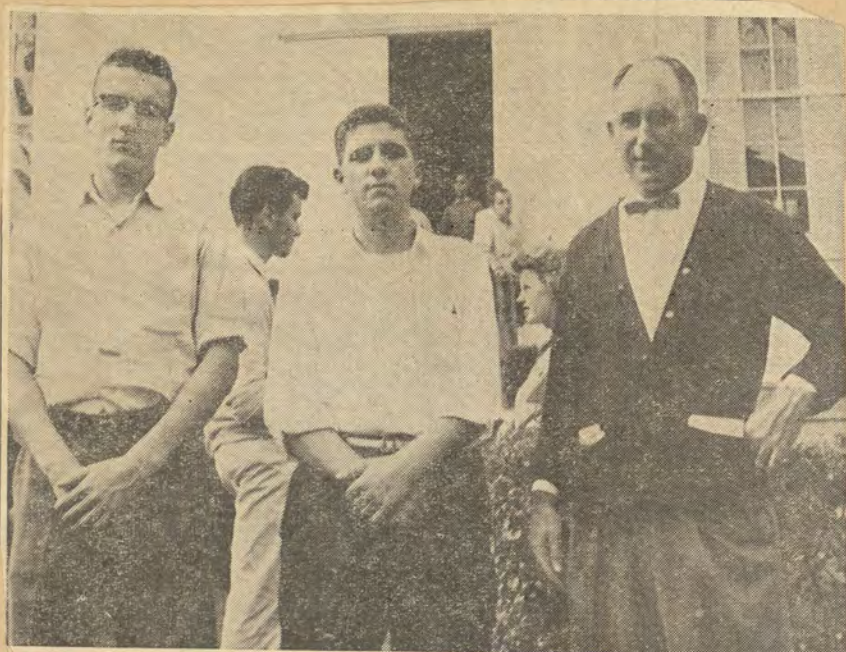
## Fired as Pastor



—Standard-Times Staff Photo

### REV. BRUCE KOERNER

Mr. Koerner, dismissed as pastor of Nantucket's Center Methodist Church after delivering what has been described as a "disturbing" sermon, is scheduled to meet in Middleboro Saturday with his church superior, the Rev. J. Manley Shaw, superintendent of the New Bedford District of the New England Southern Conference of Methodist Churches, to discuss his future. Part of the controversy resulted from his statement that he is "skeptical" of life beyond the grave and believes in the theory of evolution.



The Cape and Islands District of the Methodist Youth Fellowship held a rally at Nantucket last Friday and Saturday sponsored by the Youth Fellowship at the Centre Street Methodist Church. In charge of the 75 members who made the trip here were, left to right, Allen Smith, of Bourne, District President of the Fellowship; Barry Johnson, of Cataumet, Faith Committee Chairman, and Rev. Stephen H. Smith, of Sotuit.

Oct. 21, 1960



—Standard-Times Staff Photo

AFTER NANTUCKET SERVICE—The Rev. Samuel Ames Walker, left, shakes hands with Warrant Officer Edwin Jonas of the Coast Guard at conclusion of special services for serv-

icemen at the Centre Street Methodist Church, Nantucket, while Mrs. Walker, extreme right, greets Mrs. Jonas. The two Jonas children in front are Normajean, left, and Edwin 3d.

1962

March 16, 1961

March 15, 1961



### 35th Anniversary of Ordination Celebrated by Rev. Walker

Rev. Samuel Ames Walker, Pastor of Centre Street Methodist Church, will observe the 35th anniversary of his ordination to the Christian ministry this coming Sunday, preaching from the subject, "The Joy of Christian Service."

Mr. Walker was born in Kennebunkport, Maine, November 25, 1903, a descendant of Colonial preachers on both sides of his family. He was educated in New Hampshire and Massachusetts, had received a Christian Worker's License and was engaged in Christian work with various organizations by the time he was 18 years of age.

Graduated from Divinity School in 1926, his first pastorate was in Freedom, N. H., where he was ordained on Sunday, October 16, 1927.

Mr. Walker's ministry, which has been mostly in Maine, includes churches in the Moosehead Lake, Aroostook County, and Bar Harbor areas. His last pastorate of 12 years, before going to Williamstown, Mass., for an eight-year pastorate was in Scarboro and South Gorham, Maine, in the Portland area.

A Kiwanian and a member of the Patrons of Husbandry, Mr. Walker has been active throughout his ministry in denominational, interdenominational, and social affairs, serving in various capacities. At the present time he is serving on the Commission on Missions of the New Bedford District of the New England Southern Conference of the Methodist Church.

Although successful in spiritual and material organizational, and church building activities, accessions have made in each of the churches served and young men and women are in theological school or serving as pastors and assistants in various churches.

In 1925 Mr. Walker married Ella Elizabeth Gerald of Lee, Maine, who was graduated with highest honors from The New England School of Theology and was a student of Gordon College of Theology and Missions.

The Walkers are the parents of five daughters: Mrs. Martin J. (Miriam) Taylor of North Adams, Mass.; Mrs. Walter R. (Lois) McCoy, Bucksport, Maine; Miss Emily R. Walker of Vineyard Haven, Mass.; Mrs. John S. (Elizabeth) Sherman, Gibsonsia, Pa., and Mrs. George R. (Pamela) Beverly of Blackington, Mass.

Mr. Walker was appointed to the Nantucket Charge by Bishop James E. Matthews in June 1961, coming from Christ Methodist Church in Vineyard Haven on Martha's Vineyard.



Photo by The Dicksons  
Rev. Samuel Ames Walker

### Memorial Dedicated To H. R. Arnold

Memorial altar appointments were dedicated at the Centre Street Methodist Church in memory of Harold R. Arnold at Maundy Thursday services last night.

Presentation of the altar appointments was made by Roger A. Young, lay leader, to Harvey A. Young, chairman of the church board of trustees. The Rev. Samuel A. Walker, pastor, dedicated a brass cross and brass candlesticks after unveiling. The candles were lighted by Mr. Arnold's widow.

Mr. Arnold who died March 6, 1961 at the age of 31 was formerly superintendent of the church Sunday school and a member of its board of trustees. Mrs. Arnold is the former Bertha Manter of Nantucket. Three sons of the couple are Lloyd, Bradley and Robert.

Oct. 12, 1962

Apr. 20, 1962





St. Mary's Roman Catholic Church

THE ROLL OF PRIESTS IN THE ROMAN CATHOLIC CHURCH,  
FROM 1849 TO 1902.

There are no records of the early meetings of the Roman Catholic communicants in Nantucket, but it is known that as early as 1849 mass was celebrated in the town hall, which stood near the present location of the Soldier's Monument, corner of Main and Milk streets. The celebrant was the Rev. Father McNulty, of New Bedford. The Roman Catholic population was then small, and the services were not frequent. It is claimed that Mrs. Lucy Sullivan, a native of Nantucket who espoused the Roman Catholic faith, was the leader in the movement to establish Roman Catholic religious services on the Island.

Catholic Church.

Plans for the new church edifice for the Catholic Society arrived here Saturday, and are going the rounds of our builders who desire to bid on the construction. The architects are W. H. & J. A. McGinty, of Boston. The church will be 44 x 82 feet, exclusive of the tower, and will front on Federal street. The tower will be 14 feet square, and located on the northwest corner. A basement the full size of the building is called for by the specifications. The structure is of Gothic style of architecture, and will have a balcony running across the entire front. There will be three entrances at the front, also side entrances. The auditorium will have 17 feet posts, and be plastered with arched ceiling running into the peak. The organ loft will be located at the front of the audience room over the vestibule. The building will be lighted by twelve large windows, including several leaded glass sashes, and will be heated by hot air furnace. The altar furnishings and pews are not included in the building specifications, and the character of same has not been yet determined upon. The exterior of the building will be clapboarded and painted. The drawings indicate a capacious and neat structure, devoid of any amount of exterior decoration, but of substantial character in design and convenience.

Easton Estate On Orange Street  
Bought by St. Mary's.

The property on the east side of Orange street, known as the Easton estate, which has been on the market for some time, has this week been sold by the estate of Julia Wiley to St. Mary's Parish, the deal being closed on Wednesday, by the Rev. Fr. Griffin, rector of St. Mary's.

For some time the Catholic church has been cramped for room, the building on Federal street (which was erected in 1896) having long ago been found too small to meet the needs of the parish.

The Easton property includes the mansion house which was a number of years ago erected on the site of the James Easton homestead, and a large building lot adjoining the residence on the north and between the mansion and the new Savings Bank building.

We understand that a modern church edifice will be erected on the site, with more than double the seating capacity of the present church. The mansion house is well adapted for use as a rectory.

Fr. McSweeney Leaves.

Fr. Cornelius McSweeney, who for twenty years has presided over the Roman Catholic parishes of Falmouth, Woods Hole, Nantucket, and points on Cape Cod, has removed to the Church of the Immaculate Conception at Fall River. The priest has been an indefatigable worker in the interests of his people, who part with him regretfully. During his term of service in this section he has been instrumental in the erection of five fine church edifices, of which the Nantucket church is one of the finest, and nearly free from debt, while little remains to be paid on other churches. In all kinds of weather and under trying circumstances the priest has made his visits every three weeks to the various churches under his charge. His work has been well and faithfully done. He is succeeded in this section by Fr. J. W. Coffey.

Jan. 11, 1902

24



SATURDAY, AUGUST 14, 1897.

[For the Inquirer and Mirror]

### High Mass in St. Mary's Catholic Church.

Our Roman Catholic brethren are to be congratulated upon the erection of their new church edifice, so comely in its exterior and interior furnishings. When its walls shall be delicately tinted, as is designed, scarcely any New England town will possess a more attractive and comfortable house of worship. From the foundation, all through the plans of the superstructure, evidences of the industrious mechanics who worked upon the building, are to be seen on every hand.

Rev. Father Charles McSweeney, acting pastor, has been unwearied in his exertions to establish St. Mary's (Roman Catholic) Church, of Nantucket. His uniform courtesy has endeared him to many Protestants in our midst, while among his own church people he is universally beloved.

On Sunday forenoon last, the first High Mass in St. Mary's new church was celebrated. The bishops and priests of the Catholic church have ever acknowledged music to be old as the morning stars; that its influence on humanity is one of the most potent in the realm of our spiritual and moral being. Father McSweeney was celebrant of High Mass. Prof. L. H. Johnson, for many years organist of St. Mary's, was kindly assisted by Mrs. Crocker, of Boston, and his choir was augmented by Mrs. Walker (soprano) and daughters, of Boston, Mr. Brown (a fine baritone) of Boston, and Signor Augusto Rotoli, of St. Peter's church, Boston.

The programme presented, was exceptional in its excellent rendition, and offered the following selections: Asperges Me, from Buhler's mass in C; Kyrie and Gloria, from Wissberg's mass in F; Credo; O, Salutaris, duet by Mrs. Walker and Signor Rotoli; Sanctus; Ave Maris Stella, tenor solo by Signor Rotoli, and Agnus Die, from Battman's mass in F. St. Mary's choir is composed of the following resident singers: Misses Nellie Keane, Beatrice Keane, Grace Keane, Flossie Warren, Nellie Cox, Mamie Killen, and Mary Bartlett, from the Sea Cliff hotel, a visitor from Foxboro. The solo in Gloria, by Miss Nellie Keane, fully sustained her reputation as one of our island's sweetest soloists.

The tenor solo, Ave Maris Stella, by Signor Rotoli, was magnificent. Pathos, sweetness, "majestic time, the story of long endeavor," suggestive of the great composer, Verdi, palpitated in the rich tones that rolled out in waves over the congregation. Indeed his tenor was so touching in its scale, one could not help repeating Tennyson's wish:

"Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea!"

The duet, O, Salutaris, by Mrs. Walker and Signor Rotoli, was a faultless blending of voices. Merit of the highest order must be accorded Mrs. Walker. She is tenderly emotional in her interpretations of religious music. Her voice is captivating; combining the two qualities of a great singer—"one, sombre, the other, of a clear, sunny ring, brilliant and sparkling!" While listening to the accompanist on the organ, Mrs. Crocker, of Boston, one could hardly believe that a low Puritan growl was ever heard during the protectorate of Oliver Cromwell, that "vented itself upon many of the largest organs in England, as idolatrous, or rather barbarous and unchristian in their nature." All good Catholics, however, know that some of the leading churches under control of Pope Vitalion, of Western Europe, as far remote as the seventh century, introduced organs, and thus we have the first account of a cathedral organ used in that day, as now, in the interest of devotional exercises in church worship. It may be of interest to learn that the old organ of St. Mary's, having been rebuilt by Mr. W. P. Jones, of Boston, an expert in his line, is a valuable accessory. It is tastefully painted, and is surmounted by a gold cross.

ARTHUR ELWELL JENKS.

### Father McGee.

Editor of The Inquirer and Mirror:

I was very much astonished and grieved when I learned, last Sunday morning, that our good friend, Father McGee, had accepted the call to a large parish in Taunton. Before we could recover from our surprise and possibly take steps for some collective and organized expression of our regret, he had slipped out of town as modestly and unassumingly as he had entered the island seven years ago.

As the best wealth of any community is the personal worth and unselfish public spirit of its people, so the greatest poverty of such a community is in the loss of a single citizen who possesses these invaluable qualities in an eminent degree. This is the quality of bereavement we sustain in the withdrawal of Father McGee. Into the sacred and intimate relationships of his own parish, of course, I had never penetrated; but my good Catholic friends tell me that in the lonely chambers of the sick, the afflicted, the poor and bereaved, he came as a beam of healing light. He did not come with the official austerity of a priest, but with the kindly sympathy and helpful spirit of a friend and a brother.

They say he never, either privately or publicly, scolded those who were neglectful of duty; that even his reproofs had the gentle kindness of his persuasions. One lady told me that she went into her kitchen on Monday morning and found her Irish servant weeping as bitterly as if she had lost a relative by death. To me that silent tribute is more eloquent than the most flamboyant "resolutions of regret."

I knew Father McGee only as a citizen and an acquaintance. I wish now that I had been more assiduous in my effort to transform that acquaintanceship into personal friendship, but, like the rest of us, I supposed I should have plenty of time for that in the future. But I could see the presence of the admirable qualities which have endeared him to the people of this town, irrespective of the boundaries of creed or sect. He was pre-eminently a gentleman. Can any language add to the value of that definition? A gentleman is courteous, even to the rude and the unworthy; thoughtful of the feelings, even the prejudices, of others; gentle and modest in deportment; dignified, both in character and demeanor.

Is not this an untouched photograph of the man of whom I am speaking? The low and gentle voice, the quiet twinkle of the eye, and the unobtrusive sense of humor proclaimed him to be, in blood, if not in birth, an Irish gentleman—which is one of the most charming products of our common "human nature."

I said to him one day, half jestingly, but all hopefully, "I hope you will stay with us until they put the Episcopal ring on your finger and change you into a Bishop." He smiled modestly and replied, "My ambition doesn't climb as high as that." If the Holy Father will decide the matter by the votes of Nantucket, Catholic and Protestant, he would give our friend the Beretta of a Cardinal.

When dear old Mark Twain was in England, on one occasion, he said, "When I reached London almost the first sight that struck my eye was a news poster with this inscription: 'Mark Twain arrives. Ascot cup stolen.' 'Now,' said Mark, with quaint gravity, 'I did not steal that cup. I have not stolen anything in England.' 'Mr. Twain is wrong,' said the chairman. 'He has stolen our hearts!'" When Father McGee unpacks his baggage in his new parish he will find our hearts in the bundle. But he did not steal them. They were a free gift!

John Snyder.

Nantucket, May 12, 1910

### Church Adornment.

Travellers, who visit Catholic churches in our own country and abroad, are often impressed by the appearance of devout worshippers kneeling before stations of the Cross. Recently, St. Mary's Catholic Church, of this town, has been embellished with stations of the Cross; these, combined with harmonious tinting on the walls, and emblematic figures upon the high altar, class this church among the most comely in south eastern Massachusetts.

### OBITUARY.

#### For The Inquirer and Mirror. A Light in the Church Gone Out.

FREDERICK W. I. POLLARD.

One of the most interesting chapters in Nantucket's history, will be that relating to the annals of the island churches, and the lives of their honored preachers. Among these none held higher place in the affections of those who knew him, personally, than Rev. Frederick W. I. Pollard, who died in Boston, on the 18th inst., seventy-six years old. In his departure, a light, long shining in the world, was taken from the church militant, to find luminous sphere in the Church Triumphant! Funeral services were observed with great solemnity, on the morning of the 21st inst., in St. Peter's (Roman Catholic Church) in Dorchester.

On the site now occupied by the charming residence of Mrs. Eben W. Allen, once stood Trinity Church, a beautiful edifice, as I remember it, and which, when a boy, I saw burn to the ground, on the morning following the night of the great fire in 1846. The Aeolian music in the burning tower suggested a sad, yet sweet poem which was written by the late Mrs. Martha W. Jenks. The poem is a gem of our island's literature, and breathes the gentle, loving spirit of the lamented authoress:

"Mourner, who, unsubmitive still,  
Forget'st the hand that wounds to cure,  
Hear, in that note of magic thrill,  
A promise sure."

For a number of years Rev. Mr. Pollard was rector of Trinity Church, having been called to the Episcopal parish of this town, while he was acting as assistant minister in the Church of the Advent, Boston. I recollect him, later on, as a mild and modest man, yet brave withal, moving without ostentation among the people who loved him, not only for his intellectual endowments, but for the spiritual graces that he exemplified at all times, in his lowly walk and conversation. So long as the twilight shall tinge the western sky, so long will a golden memory shine upon the heart of every one living who knew Rev. Mr. Pollard. Unable to reconcile his tendency towards ritualism with the views of the Bishop of Massachusetts, he firmly, yet reverently retired from the communion of the Protestant Episcopal Church, and became a layman in the Roman Catholic Church. It was natural that this step should be regretted by his friends; but never a doubt was raised concerning his sincerity, or his purity of motive in so doing. His life-long associates never changed towards him, while he kept green his own love for his Nantucket friends to the very close of his saintly life. Nantucket was his "old home," as he always tenderly spoke of it. United to brilliant scholarship, were earnestness of purpose, and simple purity of character.

As gently as the fragrant buds of Spring,  
His holy service blossomed at the last,  
Touched with th' immortal life! A victor's crown

Is his; while ours is still to bear aloft  
His standard of true Christian manliness!

His character had a refreshing side. Like Robertson, another Episcopal divine, Mr. Pollard possessed, in an eminent degree, "rare tenderness of spirit, uncommon capacity and earnestness of mind, heroic loyalty in pursuit of truth, extraordinary breadth of perception, and catholicity of temper." His long life would read like a poem, or like a star, it will forever shine in the history of the Episcopal and Roman Catholic churches of America! Farewell, thou good and faithful servant.

ARTHUR E. JENKS.

March 23, 1901

Mar. 30, 1889



## Church Grows to 1,000 Members After Small Start 102 Years Ago

Our Lady of the Isle Church, in the 45 years since it became St. Mary's Parish, has built up a communicating membership of approximately 1,000.

The years since its microscopic beginning in 1849 unfold a story of faith and courage in the face of adversity and trial. The early missionary fathers, who served the first mass to the small group crying out for the help of the church, and the first priests, who administered the parish affairs, approached the difficulties with patience and a far-seeing vision.

It seems odd that Nantucket, off-shoot of the early New England colonies, should have been laggard in its religious life. Yet the fact remains that aside from the early organization of the Society of Friends there were few churches on the Island.

The Indians responded to the early missionary training given them by the Mayhews, father and son, to such an extent they became known as "praying Indians" with a building especially built for "meeting" services. The influence and expansion of the Quakers was swift and deep, although by 1829 through religious disagreement among their own congregations, their numbers dwindled and one of the meeting houses closed.

Occasional ministers and missionaries from the mainland accepted enough spiritual responsibility for the far away Island to sail from the mainland for brief meetings in the homes of their communicants. The journey must have required a special discipline for the way was long, rugged and physically uncomfortable.

According to Alexander Starbuck, the Congregational Church was contemporaneous with the Quaker meetings while the Methodist Episcopal Church dates its Island start from the visit of the Rev. Jesse Lee in 1797, an enthusiastic and outspoken Methodist.

Beyond these three religious groups and the Indian services, the Island remained without formalized religious characteristics until almost the middle of the nineteenth century.

The leavening years for the spiritual welfare of the Islander lay between 1825 and 1850 when the population increased from 7,266 to 8,770. During that time the majority of the Protestant churches and the Catholic Church established their life in the community.

The start of the Roman Catholic Church on the Island is an interesting tale for which records are available.

Sometime previous to the year 1849, there was a young Nantucket woman who had become a member of the Trinity Episcopal Church founded in 1838. Her first name was Lucy but her maiden name is unknown. She believed ardently in the spiritual training which a practicing religion afforded, yet she must also have recognized the necessity of outward symbolization to demonstrate and focus the inner need. She persuaded the rector of that period, the Rev. Frederick W. J. Pollard, who later foreswore the Episcopal Church to train for the priesthood of the Catholic Church, to overlay the simple, low church forms with the high church symbols. The late Rev. Ferdinand C. Ewer, onetime rector of Grace Church in New

York City, claimed she was responsible for the high church practice within the American Protestant Episcopal Church. Dr. Ewer strengthened that remark by adding that "high church practice in America had its first exhibition in Nantucket."

Lucy lived upon the mainland for several years where she met and married a Mr. Sullivan, a member of the Catholic Church. Of greater significance perhaps than her marriage was her absorption of the beliefs and practices of catholicism. Her submission to the teachings of that division of religious philosophy was the means which led to the early missionary activities of the priests on the Island and a good deal later to the church which now stands on Federal street.

No doubt, Mr. and Mrs. Sullivan were instrumental in arousing the priests of the church from their lethargy concerning the spiritual comfort and welfare of the Island. For no sooner had they returned to Nantucket, than a demand became vocal for the formation of a church for their own religion.

There were still, however, a few years to be torn from the calendar before the growing group of Catholic adherents could worship in their own building. Therefore, those first meetings held regularly under the direction of missionary priests from New Bedford were attended at many places.

The old town hall at the corner of Main and Milk streets echoed to the grave, measured Latin of the first mass served by the Rev. McNulty. Services were held in the old Quaker school house which stood in the rear of Trinity Church on Broad street as well as in Pantheon Hall. Private homes opened their doors to the missionary priest and his flock. The officers of Protestant churches whose houses of worship were already braced against the blue Nantucket sky opened their auditoriums to the slowly growing congregation of Catholics.

In any event, the handful of communicants to thrive and increase their numbers. After Father McNulty was no longer able, because of other demands to make the crossing from the mainland, Father Hennis, also from New Bedford, kept the services regular, administered spiritual advice and aided those who asked his help.

Under the administration of the Rev. Hennis, Harmony Hall, built on Federal street in 1847 by the Sons of Temperance, was bought in 1849 and consecrated as Our Lady of the Isle Roman Catholic Church—a definite foreshadowing of the present church. John Conway of Ash street remembers as a small boy that while building with its pleasant New England architecture.

It is not recorded whether Lucy Sullivan participated in the consecration services that Sunday morning in 1858, but if she were there, her heart must have warmed to the knowledge that at last, even though Nantucket was not yet a parish of the Catholic Church, the missionary priests and members now had their own church home.

From that time on the Church prospered. The number of communicants increased rapidly and their influence for good among the Islanders widened. Father Hennis died about 1858 but the mother church in New Bedford sent the following Reverend Fathers to guide and administer the strong society: the Rev. Tallon, the Rev. Foley, and the Rev. McMahon. Then came Father O'Connor of Harwich and Fathers McCabe, Brady, McComb and Clinton from Sandwich. The last two missionary priests were the Rev. McSweeney whose parish home was in Wood's Hole and Father Coffey of New Bedford.

For 47 years in Harmony Hall, under the kindly eye of the missionary priests, mass was said three times each Sunday. Marriages were solemnized with sobriety and dignity. The four wooden walls echoed to the yells of infants rebellious at the touch of wetness on their small heads during baptism. And the doors were opened day and night for those who found comfort in a quiet church alone with their God.

In 1896, old St. Mary's Church was sold and the building removed entirely. Many must have watched the disappearance a little sadly, for the old building had marked a turning point in the church. Yet as the new church on an enlarged lot began to shape into actuality, any sadness was displaced by acute interest and delight. The main building, according to a newspaper account in a New Bedford paper of the time, was built 44 feet on the front and 82 feet deep with a northwest tower 14 feet square and 55 feet tall. The auditorium had a seating capacity of 350. The newspaper account concludes with the following: "The architect is Mr. J. G. McGinty of Boston and the builder is Mr. E. R. Smith of Nantucket. It will be completed for occupancy in the early spring and in the meantime the society will worship at the Atheneum hall."

There were apparently unrecorded difficulties of which the New Bedford newspaper was unaware, for the first mass was not celebrated in the new church until July 1897 by the Rev. Father McSweeney. Four years later the following December, Father McSweeney intoned his last mass and Father Coffey assumed the duties of the missionary group.

By 1903, the professing number of Roman Catholics was sufficiently great to warrant their becoming a parish and the missionary priests were withdrawn from the Island. It was May of that year that the Rev. Coffey gave his farewell sermon and with mixed feelings of regret and happiness left the Island he had served faithfully.

The Rev. Thomas McGee, the first resident pastor, was a man of considerable intellectual stature and personally well-equipped to handle the problems of developing the new parish. Father McGee received his doctorate from the Church in Rome, Italy, through competitive examinations and was conversant in many languages. One tongue which he did not speak was Portuguese, but before he left seven years later, he spoke the language with such ease that he talked with his foreign-speaking parishioners on their own level. During Father McGee's incumbency, the Catholic cemetery was enlarged by purchasing from Patrick Cox a lot which adjoined it.

Father McGee made his first home, while on the Island, on Gay street with Mrs. Enos whose husband was the janitor of the new church. But in the Autumn he rented the residence of William C. Swain on Main street. He remained there until the parish purchased the Benjamin Easton estate on Pleasant street as a parochial residence.

Between May 8, 1910 and February 23, 1913 when Father Joseph M. Griffin began his long and faithful service to the Island, one other priest assumed the affairs of St. Mary's parish, the Rev. Thomas Kelley.

Father Griffin came to Nantucket after eight years of service in North Attleboro and Fall River. He was appointed to the parish by the Most Reverend Bishop Feehan. Father Griffin's personality is too well-known to need any enlarging. He was generally beloved by all Islanders regardless of their religious affiliation. While need presented itself, Father Griffin cared for it regardless of the individual's personal beliefs. He possessed an engaging sense of humor which has set up a long chain of apocryphal stories that no doubt will increase as time passes.

One of these stories relates to a visit from a friend who very much wanted to try fishing in the waters of the harbor. Father Griffin set aside one day for the expedition, arranging for boat and gear and pilot. The day, stormy and cold, thoroughly wet the three of them and netted not a single fish. A parishioner happening to be on the dock when the boat approached through the mist called out to the priest "Well, Father, did you enjoy the day's fishing?" Father Griffin, with a sober face and a great show of dignity, climbed on the dock, stood erect, wiped the mist from his face, then announced to the "weather" and the small gathering, "It is the first time in thirty years. It will be another hundred before I go again."



From 1913 to 1925, Father Griffin with his sister as his housekeeper lived in the parish house on Pleasant street but, sadly grieved by her death and lonely, he refused to continue his residence there. With his own money, he bought the house on Orange street for the rectory. At his death the house was presented to the parish.

The Rev. Thomas E. Fitzgerald, who took over the duties of Father Griffin where his fingers dropped them, lives in the old mansion now surrounded by the discreet dignity of a Victorian period.

Father Fitzgerald, a native of Fall River and a scholar in his own right, received his education in the Catholic schools of his home town and his college training at Holy Cross in Worcester. His training for the Catholic ministry was broad, for he graduated from St. Mary's Seminary in Baltimore, Md., from the Sulpician Seminary in Washington, D. C., with post graduate work at John's Hopkins University. He was ordained in 1924 and that Summer came to Nantucket as an assistant to Father Griffin.

His personal delight and interest in the Island dates from that time and his personal enthusiasm has deepened for the order which sent him here as pastor after Father Griffin's death. One other early contact with Father Griffin added to the bond. Father Fitzgerald feels for his present parish. His first parish was in St. Lawrence, New Bedford, the original St. Mary's parish, where he became assistant to Father McKeon, an old friend of Father Griffin's and now a monsignor.

The first mission conducted by St. Mary's Catholic Church was held during the incumbency of Father McGee. Approximately 350 members took part during a period of one week, with the Rev. O'Brien of the Providence Apostolate Fathers directing. The following week Father O'Brien held three nights of lectures which were open to the general public and unusually well attended.

During Father Griffin's pastorate, a mission was an annual event with the exception of his last year, when due to the condition of his health, he was unable to hold one. In 1913, the Redemptress Fathers came from Roxbury, and in a later year the Passionists Fathers from Boston.

The missions are to be revived this Winter the first week in December when the Holy Cross Fathers of North Easton, Mass., will conduct the services.

The interior of Our Lady of the Isle Church, unchanged in architecture or size since 1896, glows in the afternoon sun with a blending of soft light and color. The stained glass windows, each one with an identical pattern of amethyst, saffron and dark blue but with different center medallions, were put in about 25 years ago during Father Griffin's pastorate and at his suggestion. The two windows on the facade of the church are in memory of Byron Sylvario and a gift from the Holy Name Society. The windows along the south wall commemorate Joseph Terry, Mr. and Mrs. David Roberts, John C. Ring, Katherine Robinson, Manuel Mendonca and Mary A. Killen. Those along the left wall are in memory of Mr. and Mrs. Robert

Mooney, Patrick Cox, Mr. and Mrs. Owen Holland, Capt. John Conway, Manuel Miller and John Roberts. Dividing the area between the altar and the church auditorium is a marble and brass altar rail. There are twin bronze plates on each of the silently swinging gates bearing the names of Capt. John Killen and Mary, his wife, with the date January 1918, a gift from the Killen family whose fortunes have long been associated with the Island.

The Knights of Columbus Hall, now the property of St. Mary's parish, through the will of Father Griffin who had received the deed to the property from the old Portuguese Society, was known formerly as Alphonse Hall.

It now resounds to the activities of a thoroughly modern church organization but it has known the pageantry of other days.

Annually on Pentecoste Whit Sunday in May, members of the Portuguese Society held their ceremonial procession dressed in their red vestments and carrying the church flags and the silver crown which represented the spirit of the Holy Ghost Society. Following the procession and church service, a great dinner was held in the hall with a street fair and auction. Eggs and the good rye bread made from the old recipe used in the Azores were among articles auctioned.

Regrettably the old time celebration of Pentecoste Whit Sunday has passed for with its passing, went the color and gaiety of the old custom. Fall River, New Bedford and East Falmouth are among the few communities still celebrating that early May Sunday with its symbolization and its feast.

Father Fitzgerald, with his able assistant, the Rev. Father William Shovelton, a native of Fall River and ordained in 1946, are proud of their stalwart parish. Father Fitzgerald feels much the same interest in his people and in the Island that his predecessor Father Griffin felt.

As he walks through the town and occasionally on the moors strewn with their bright Fall coloring, he muses on the Island, on his people and on world conditions. Sitting in the parlor of the Parish House, daylight accentuating the strength of his face, he said, "I have thought often that this Island might have made a very fine permanent location for the United Nations. Nantucket's example of cooperation and friendliness would have been an excellent influence in some of their meetings."

Town Crier  
Nov. 21, 1947

CONSECRATION OF THE CATHOLIC BURYING GROUND.—The Rt. Rev. Bishop Williams, of Boston, delegated the Rev. Peter Bertoldi, of Sandwich, to bless the Catholic Burying Ground at Nantucket, and this sacred office was performed on Sunday afternoon last. To the Rev. Cornelius O'Connor of Harwich, the beloved pastor of the Catholic Church in this town, is due the credit of purchasing the ground, and our Catholic brethren feel truly grateful for this kind work of their pastor.

July 29, 1871

## NEW CATHOLIC PARISH.

Rev. Father McGee to be Located at Nantucket in Charge of St. Mary's Church. A Brief History of Catholicism on the Island.

Rev. Thomas J. McGee, D. D., a native of New Bedford and at present curate in St. Joseph parish, Providence, has been appointed by Bishop Harkins to the pastorate of a new Roman Catholic parish to be established on the island of Nantucket. Dr. McGee will enter on his new duties the first Sunday in June.

Catholic services have been held on Nantucket for a great many years and the present St. Mary's church has been occupied since 1897, but up to now no separate parish has ever been established there. That Bishop Harkins has selected Dr. McGee for the important post of first pastor is considered a great compliment to that priest.

Thomas J. McGee was born in New Bedford. He attended the public schools of that city, and was graduated from the High school with the class of 1885. He won high honors at Holy Cross college, Worcester, and after graduating from there went to Italy and entered the American college at Rome. There he achieved noteworthy distinction as a scholar and earned the degree of doctor of divinity, which few try for and fewer still receive.

The esteem in which he was held by the people of the Immaculate Conception parish was shown by the fact that the promoters of the League of the Sacred Heart presented him a handsome mahogany desk and chair on the occasion of his transfer.

Dr. McGee is a brother of Rev. P. E. McGee, recently appointed pastor of the new Catholic parish on the island of Martha's Vineyard.

There are no records preserved of the early meetings of Catholics on Nantucket, but it is known and remembered by several persons that as early as 1849 public mass was celebrated in the old town hall, which stood near the soldiers' monument, by the Rev. Father McNulty of the New Bedford church. The Catholic population was then small, and meetings were not frequently held. Mrs. Lucy Sullivan, who was a native of Nantucket, had espoused the faith during a brief residence on the continent, and having married a gentleman of the same faith she was perhaps the leader in arranging for Catholic religious services in Nantucket under the ministrations of the New Bedford priest.

This lady, who was of superior intelligence and rare executive ability, is reported to have assisted the Rev. Mr. Pollard, rector of the Trinity Episcopal church at Nantucket, about this time in adopting the "high church" features of Episcopalianism, which have since become prominent in that church. And the late Ferdinand C. Ewer, D.D., at one time rector of Grace Church in New York, is authority for saying that the "high church" practice in America had its first exhibition in Nantucket. The Rev. Mr. Pollard soon after made his transition to the church of Rome.

Meetings from this time were occasionally held at various places, at one time in the old Quaker schoolhouse, which stood in the rear of the Trinity church on Broad street, and in the Pantheon hall. The Rev. Father McNulty continued to minister unto the people as long as he continued in New Bedford. And after him the Rev. Father Hennis, who is kindly remembered as priest of the New Bedford church until he died, about 1858, made periodical visits to the island and conducted religious services. The Rev. Father Tallon succeeded Father Hennis, but it was during Father Hennis's time that the Harmony hall was purchased as a permanent place of worship and known as St. Mary's.

Succeeding Father Tallon came Fathers Foley and McMahon of New Bedford, and up to this period the society had been under the spiritual guidance of the New Bedford priests. Then came Father O'Connor of Harwich, Fathers McCabe, Brady, McComb and Clinton from Sandwich, and Fathers McSweeney and Coffey, who made their parish home at Woods Hole.

The Rev. Father Hughes, a missionary priest from Portugal, visited the island about 1875, and was instrumental in bringing many persons back to the Catholic fold, and in many other ways increasing the spiritual welfare of the church. Other priests who have visited the island at different times, have also celebrated mass at St. Mary's and ministered unto the communicants in other ways.

Charles O'Connor, during his residence upon the island, worshipped at this church, and gave substantial evidence of his loyalty to the faith of his ancestors. Many summer residents also attend services at St. Mary's, and it is a significant fact that, from the time of the first Roman Catholic public religious service in Nantucket, the communicants have constantly increased, while all of the Protestant denominations have declined—the decline commencing soon afterward. And it is probably true today that the Roman Catholics have a larger membership than either of the Protestant churches.

The new St. Mary's church was erected in 1898 on the old church site, corner of Federal and Cambridge streets. The main building is 44 feet front and 82 feet deep, with a tower on the northwest corner 14 feet square. The seating capacity is 350.

May 30, 1903



## DEATH OF REV. FR. THOMAS J. MCGEE.

Nantucket Suffers a Severe Loss in the Passing of a Former Pastor of St. Mary's. Funeral Services Held at Taunton on Thursday.

The Rev. Fr. Thomas J. McGee, a former pastor of St. Mary's church in Nantucket, died at St. Joseph's hospital in Providence, early on Monday morning last, where he had been ill several weeks, death being due to cerebral hemorrhage. The news of his death came as a great shock to the people of Nantucket, who, although aware that he was ill, did not realize his critical condition.

Father McGee was one of Nature's noblemen. He loved Nantucket and Nantucket loved him. For seven years he lived on the island, winning the respect of all, irrespective of sect or creed. Protestants as well as Catholics honored him and he won a warm place in the hearts of the Nantucket people, who regretted his removal to a larger field of labor about three years ago. His work here was far-reaching, extending beyond his immediate parish, and his death is a severe loss to the island, for his interest never waned and his love for the island and its people grew warmer from year to year.

Father McGee was a native of New Bedford and had served in both the Providence and Fall River Dioceses as curate and priest. He graduated from the New Bedford High school and from Holy Cross college at Worcester and then went to Rome, where he finished his course in philosophy and theology at the American college. He enrolled as an applicant for the degree of Doctor of Divinity and eventually received this degree—a mark of distinction conferred only for unusual academic attainments along lines of advanced study prescribed by the college.

Upon his return to this country, Doctor McGee was appointed by Bishop Harkins as curate at St. Edward's parish in Providence, under the Very Rev. Thomas F. Doran, now vicar-general of the Providence diocese. From that appointment until his death Doctor McGee labored devotedly in the Catholic priesthood. Promotions and honor came to him in full measure as his reward.

After serving a short time as curate at St. Edward's parish, Father McGee was transferred with Father Doran to be curate of the Church of the Immaculate Conception in Providence, and again when Father Doran became pastor of St. Joseph's in Providence, Father McGee went with him. This church had been in charge of the Jesuits, and when the change was made, the very fact that Doctor McGee was assigned there with Father Doran was viewed as a mark of distinction.

In May, 1903, Doctor McGee was appointed by Bishop Harkins to the pastorate of the Church of Our Lady of the Isle at Nantucket and assumed his duties here on the first Monday in June of that year. Doctor McGee's labors in Nantucket were crowned with success, and for seven years the islanders were blessed with his presence. When, in 1910, he was transferred to the pastorate of the Church of the Sacred Heart in Taunton, there was universal regret here, although to

his work in the priesthood the new appointment came as a promotion. But Nantucket regretted losing Father McGee no more than Father McGee regretted losing Nantucket, and he has made periodical visits to the island, even up to a few months ago.

As an official of the diocese, Father McGee had held important positions. He was appointed by Bishop Stang as diocesan attorney in 1905 and was re-appointed by Bishop Feehan. He was also a member of the diocesan board whose duties involved the administrative removal of parish priests, and he was one of the two diocesan censors appointed in accordance with the papal decree to guard against modernistic tendencies among the clergy in their preaching. Father McGee was a remarkable scholar and a remarkable man. His death is a severe loss to Nantucket, a severe loss to the diocese and a severe loss to the Church.

Perhaps the best and most fitting tribute from Nantucket to Father McGee came from the pen of the Rev. John Snyder, pastor of the Unitarian church, at the time of the former's removal to Taunton in 1910, when Mr. Snyder wrote the following:

"I was very much astonished and grieved when I learned that our good friend, Fr. McGee, had accepted the call to a large parish in Taunton. Before we could recover from our surprise and possibly take steps for some collective and organized expression of our regret, he had slipped out of town as modestly and unassumingly as he had entered the island seven years ago.

As the best wealth of any community is the personal worth and unselfish public spirit of its people, so the greatest poverty of such a community is in the loss of a single citizen who possesses these invaluable qualities in an eminent degree. This is the quality of bereavement we sustain in the withdrawal of Fr. McGee. Into the sacred, intimate relationship of his own parish, of course, I had never penetrated; but my good Catholic friends tell me that in the lonely chambers of the sick, the afflicted, the poor and bereaved, he came as a beam of healing light. He did not come with the official authority of a priest, but with the kindly sympathy and helpful spirit of a friend and a brother.

I knew Father McGee only as a citizen and an acquaintance. I wish now that I had been more assiduous in my effort to transform that acquaintanceship into personal friendship, but like the rest of us, I supposed I should have plenty of time for that in the future. But I could see the presence of the admirable qualities which have endeared him to the people of this town irrespective of the boundaries of creed or sect. He was pre-eminently a gentleman. Can any language add to the value of that definition? A gentleman is courteous, even to the rude and the unworthy; thoughtful of the feelings, even the prejudices, of others; gentle and modest in deportment; dignified, both in character and demeanor.

I said to him one day, half jestingly, but all hopefully, 'I hope you will stay with us until they put the Episcopal ring on your finger and change you into a bishop.' He smiled modestly and replied, 'My ambition doesn't climb as high as that.' If the holy father will decide the matter by votes of Nantucket, Catholic and Protestant, he would give our friend the Bereta of a Cardinal.

When dear old Mark Twain was in England, on one occasion, he said, 'When I reached London almost the first sight that struck my eyes was a news poster with this inscription: 'Mark Twain arrives. Ascot cup stolen.' 'Now,' said Mark, with quaint gravity, 'I did not steal that cup. I have not stolen anything in England.' 'Mr. Twain is wrong,' said the chair-

man. 'He has stolen our hearts!' When Father McGee unpacks his baggage in his new parish he will find our hearts in the bundle. But he did not steal them. They were a free gift!"

From the church of which he had been pastor for the past two years, with all the solemn ceremony of his faith and in the presence of distinguished churchmen from all sections of the state, funeral services were held in the Sacred Heart church at Taunton on Thursday, for the late Rev. Thomas J. McGee.

The office of the dead was chanted at 9.30 o'clock and a solemn pontifical requiem mass was celebrated by Rt. Rev. Daniel F. Feehan, bishop of the diocese at 10 o'clock. The Bishop was assisted by Rt. Rev. Mgr. T. F. Doran of Providence, Rev. P. F. McKenna and Rev. Martin B. Fox, both of Taunton.

The sermon was preached by Rev. Dr. James Coyle. Father Coyle, who eulogized Father McGee, spoke as follows:

Right Rev. Bishops, Rt. Rev. Monsigniori, Very Rev. and Rev. Fathers, and Dear Brethren:

Mine is the sad prerogative to say the final word before him who has already judged his servant, and blessed be God, I feel he will fully endorse the stammering tribute!

We fashion no halo for the brow of our dear brother, for clay is clay, and the best amongst us carry divine prerogatives on poor weak human shoulders, Miserere, Deus!

The world, sin-festered, moaned for a redeemer, and in the fullness of time he came. The virgin flower had sprung from the root of Jesse; the clouds had opened and rained down the just one. The world's Savior had come, and lived and walked amongst men.

"My Father hath sent me to evangelize the poor," was the key-note of his earthly career. He taught his doctrine, now amid the corn fields of Samaria, now on the shores of an inland sea, now from the crest of a mountain, now from the bark of Peter, and the multitudes hung on his lips. That he spoke as no man spoke before, friend and foe bore ungrudging testimony.

He healed the sick, recalled the dead from the charnel house, gave light to darkened orbs, strength to leprous limbs, peace to unnumbered souls. Well, indeed, might the evangelist say: "He went around doing good." The moan of the widow of Naim, the sobs of the bereaved sisters touch his sacred heart, and lo, the bier and the grave are robbed of their victims. See him in the house of the leper, or writing pardon in the dust of the temple court, or folding the prodigal to his heart, and you begin to realize the meaning of that wondrous expression of Saint Paul: "God, who is rich in mercy."

Mark him among the meadow lands of Capernaum, where, in his blessed hands, the loaves and fishes are multiplied, or in the awful stillness of the upper chamber, where, at his word,

the bread and wine are changed into his body and blood for sustenance of a starving world. Well did the prophet Isaiah picture him when he said: "The bruised reed he shall not break, and smoking flax he shall not quench."

"Sacredos est Alter Christus." "Inspice, et fac secundum exemplar!" The priest as another Christ, with Christ's power, Christ's mission, Christ's cross and crown. "As the father hath sent me, I also send you" has the same meaning today as when it fell from the lips of the master. The nearer the priest approaches the divine model the greater his merit, the greater his glory. In the pulpit, in the confessional, and at the altar, he personates Christ, and his acts here below are ratified in heaven. Priests deserve well, who have fought the good fight under the banner of the cross, who have emulated the example of him who was crucified thereon. This no one will question. And the pale sleeper yonder was a true priest, one of the truest, purest, tenderest, I have ever known. You, who saw him in the pulpit, the Sunday school, the catechism class, can bear testimony to the clearness, the forcefulness of his doctrine. He was no orator, but unction, such, as few possess, rendered his simplest instructions telling and irresistible. Like the master he served, the children were nearest to him, and their uplifting absorbed his every energy. And they loved him as few are loved, and after all, babes and sucklings are among the keenest judges of character.

His confessional was a veritable place of weepers, a realm where sorrow and joy struggled for the mastery. The erring Magdalene the faltering prodigal, knew that there one would be found who would stay the bruised reed, fan the smoking flax, nor were they ever disappointed. The poor, the heart-wrung were the objects of his tenderest affection, for he saw in each the image of him who ransomed all in his precious blood. The last day alone will fully reveal

Continued on Fourth Page.

Inc.

SEPTEMBER 7, 1912

### New Catholic Church.

It is announced by Rev. Father McSwency of the Roman Catholic church, that specifications for the new church edifice in this town will be ready for bids by next New Years Day, and that the work will be given to the lowest bidder. About \$1500 has already been subscribed for the new church. The present place of worship was erected in 1846, as a Sons of Temperance hall, and was subsequently known as Harmony hall.

Oct. 31, 1895

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### The Catholic Property.

At the sale of the Catholic church property on Federal street Tuesday forenoon the following prices were realized: Church building to John Roberts for \$146; the Isaac Hills house to Richard E. Burgess for \$60; stable in rear to John Killen for \$38. All the above named buildings are to be removed from the land within 21 days. An attempt was made to sell the four stately elms trees to be removed from the lot in front of the church, but no bids were offered. There was a large crowd in attendance and could there have been more time allowed for removing the buildings better prices might have been realized.

Cleared of its present buildings the Catholics will possess one of most eligible and valuable building sites in town, comprising a rectangular tract of land about 50x100 feet, situated in the heart of the town, on one of its principal streets and bounded by a highway on every side. The new church edifice, upon which work will be commenced immediately, will be located in the centre of the lot, fronting on Federal street and will be an imposing structure. Pending its completion, services will be held in the Athenaeum.

Apr. 30, 1896

**CATHOLICS IN NANTUCKET.**—From the fact that Father Hennis officiated in this place on Sunday, and has made several periodical trips to the island heretofore, we infer that there are some 'followers of the Cross' in that direction.—[N. B. Mercury.]

You are right, friend Lindsey. This class of our population, all Irish, have recently purchased a large hall, formerly known as "Harmony Hall," to be used as a Catholic church, and intend soon to have a priest settled here. We believe there are some three hundred of this faith on the island.

Oct. 27, 1858

**ACTIVITY AMONG THE ROMAN CATHOLICS.**—The large summer congregations, and the unhappy condition of so many who in great sickness are without proper religious consolation during the greater part of the year, has caused the more active Catholics to take steps towards establishing a priest in this town permanently. To this end an early meeting is to be called for all who are in any way in sympathy with the movement and it is greatly desired that our visiting Catholics may be ready and anxious to further this good intention.

Mrs. William Lawrence, Gardner street or Mrs. Richard White, Brant Point will gladly give full information in regard to the matter to any who will take the trouble to call upon them.

July 29, 1886

### OBITUARY.

For The Inquirer and Mirror.  
A Light in the Church Gone Out.

FREDERICK W. I. POLLARD.

One of the most interesting chapters in Nantucket's history, will be that relating to the annals of the island churches, and the lives of their honored preachers. Among these none held higher place in the affections of those who knew him, personally, than Rev. Frederick W. I. Pollard, who died in Boston, on the 18th inst., seventy-six years old. In his departure, a light, long shining in the world, was taken from the church militant, to find luminous sphere in the Church Triumphant! Funeral services were observed with great solemnity, on the morning of the 21st inst., in St. Peter's (Roman Catholic Church) in Dorchester.

On the site now occupied by the charming residence of Mrs. Eben W. Allen, once stood Trinity Church, a beautiful edifice, as I remember it, and which, when a boy, I saw burn to the ground, on the morning following the night of the great fire in 1846. The Aeolian music in the burning tower suggested a sad, yet sweet poem which was written by the late Mrs. Martha W. Jenks. The poem is a gem of our island's literature, and breathes the gentle, loving spirit of the lamented authoress:

"Mourner, who, unsubmitive still,  
Forget'st the hand that wounds to cure,  
Hear, in that note of magic thrill,  
A promise sure."

For a number of years Rev. Mr. Pollard was rector of Trinity Church, having been called to the Episcopal parish of this town, while he was acting as assistant minister in the Church of the Advent, Boston. I recollect him, later on, as a mild and modest man, yet brave withal, moving without ostentation among the people who loved him, not only for his intellectual endowments, but for the spiritual graces that he exemplified at all times, in his lowly walk and conversation. So long as the twilight shall tinge the western sky, so long will a golden memory shine upon the heart of every one living who knew Rev. Mr. Pollard. Unable to reconcile his tendency towards ritualism with the views of the Bishop of Massachusetts, he firmly, yet reverently retired from the communion of the Protestant Episcopal Church, and became a layman in the Roman Catholic Church. It was natural that this step should be regretted by his friends; but never a doubt was raised concerning his sincerity, or his purity of motive in so doing. His life-long associates never changed towards him, while he kept green his own love for his Nantucket friends to the very close of his saintly life. Nantucket was his "old home," as he always tenderly spoke of it. United to brilliant scholarship, were earnestness of purpose, and simple purity of character.

As gently as the fragrant buds of Spring,  
His holy service blossomed at the last,  
Touched with th' immortal life! A victor's crown

Is his; while ours is still to bear aloft  
His standard of true Christian manliness!

His character had a refreshing side. Like Robertson, another Episcopal divine, Mr. Pollard possessed, in an eminent degree, "rare tenderness of spirit, uncommon capacity and earnestness of mind, heroic loyalty in pursuit of truth, extraordinary breadth of perception, and catholicity of temper." His long life would read like a poem, or like a star, it will forever shine in the history of the Episcopal and Roman Catholic churches of America! Farewell, thou good and faithful servant.

ARTHUR E. JENKS.

March 30, 1889

### Pastor Dies



REV. THOMAS F. FITZGERALD

April 23, 1954

### Rev. T. F. Fitzgerald, 56, Dies At Hospital

Death last night ended 30-years of service to the Catholic Church as parish priest, teacher and school director, of the Rev. Thomas F. Fitzgerald, pastor of Our Lady of the Isle Church. Father Fitzgerald was 56.

The end came at about 8:30 p. m. at the Nantucket Cottage Hospital where Father Fitzgerald was taken Monday following a heart seizure. He was placed under an oxygen tent at the hospital but his condition grew worse through the week and little hope was held for his recovery.

Father Fitzgerald has suffered from a heart ailment for some time but the condition did not prevent him from carrying out his priestly functions and the many other duties which fell on his shoulders as pastor of Our Lady of the Isle Church. Always cheerful as he walked about town, Father Fitzgerald had grown in esteem among Island residents since he took over the pastorate of the Catholic Church seven years ago on the death of the Rev. Joseph M. Griffin.

Father Fitzgerald was a baseball enthusiast and enjoyed discussing the merits of major league teams and players with other Island enthusiasts in his walks about town.

Friends and parishioners said Father Fitzgerald taxed himself beyond his physical capacity and declared that he over exerted himself during Holy Week and Easter Sunday, in fulfilling his priestly duties.

A native of Fall River, the son of the late Bridget (Roach) and Michael Fitzgerald, Father Fitzgerald was a graduate of St. Mary's School and B. M. C. Durfee High School of Fall River. He attended Holy Cross College at Worcester, St. Charles College at Catonsville, Md., St. Mary's Seminary of Baltimore, Catholic University and Johns Hopkins University of Washington D. C.

He was ordained in St. Mary's Cathedral, Fall River, June 7, 1924 and was assigned to the Nantucket Catholic Church as curate for a brief period. Teaching in Palo Alto, Calif. and at St. Mary's Seminary, Baltimore, followed.

In 1931, Father Fitzgerald was reassigned to the Fall River Diocese, assuming the pastorate of St. Lawrence Church in New Bedford. He also served as director at Holy Family High School in that city. In 1945, he was assigned as administrator of St. Mary's Church at Hebronville, serving there for two years, prior to coming to Nantucket.

The body of Father Fitzgerald will lie in state at Our Lady of the Isle from 4 p. m. Sunday to 10 a. m. Monday when a Solemn High Mass will be celebrated. The body will be taken to St. Mary's Cathedral in Fall River where clergy Tuesday afternoon will recite the Office of the Dead.

The Most Rev. James L. Connelly, Bishop in charge of the Fall

River Diocese, will celebrate a Pontifical Mass for the repose of the soul at the Cathedral Wednesday morning. Burial will be in St. Patrick's Cemetery, Fall River, Wednesday.

Parishioners may call at the Rectory tonight, starting at 7 p. m. Members of the T. J. McGee Council, K. of C., will recite the Rosary there at 8 tonight and members of St. Mary's Guild at 8 tomorrow night.

Father Fitzgerald is survived by three sisters, Sister Mary Antonine of the Religious Sisters of Mercy Order of St. Joseph's Convent, New Bedford; and Mrs. John J. Neilon and Mrs. Michael E. O'Rourke, both of Fall River; and two brothers, Edward F. and Michael F. Fitzgerald, also of Fall River; four nephews and three nieces.

April 23, 1954

### Westport Priest To Become Pastor Here

The Rev. Edward F. Dowling has been named pastor of Our Lady of the Isle church and will assume his duties June 15, the chancery office of the Fall River Diocese announced this week.

Father Dowling, presently pastor of St. John the Baptist Church, Central Village, Westport, will succeed the Rev. Thomas F. Fitzgerald, who died here April 22.

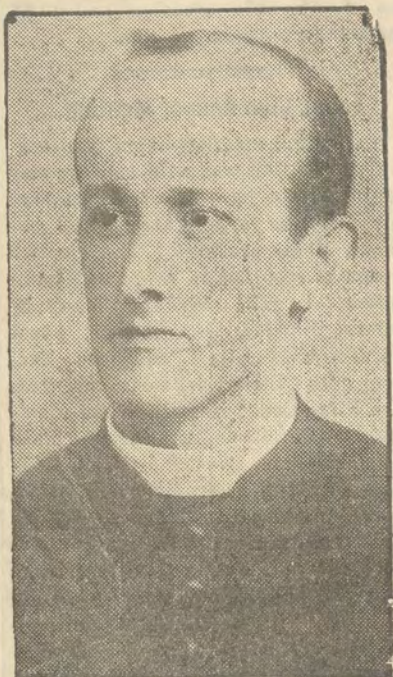
A native of Fall River, Father Dowling will observe his 50th birthday Sunday. He was educated at B.M.C. Durfee High School, St. Charles College, Catonsville, Md., and St. Bernard's Seminary, Rochester, N. Y. His ordination came June 8, 1925. Last year, he was elected president of the St. Bernard Alumni Association.

Before being named pastor of the Westport church in 1949, Father Dowling served as a curate at St. John the Evangelist Church in Attleboro.

June 11, 1954



## Death of Father McGee a Loss to Nantucket.



The Late Father Thomas J. McGee.

## St. Mary's. Funeral Services

The Rev. Fr. Thomas J. McGee, a former pastor of St. Mary's church in Nantucket, died at St. Joseph's hospital in Providence, early on Monday morning last, where he had been ill several weeks, death being due to cerebral hemorrhage. The news of his death came as a great shock to the people of Nantucket, who, although aware that he was ill, did not realize his critical condition.

Father McGee was one of Nature's noblemen. He loved Nantucket and Nantucket loved him. For seven years he lived on the island, winning the respect of all, irrespective of sect or creed. Protestants as well as Catholics honored him and he won a warm place in the hearts of the Nantucket people, who regretted his removal to a larger field of labor about three years ago. His work here was far-reaching, extending beyond his immediate parish, and his death is a severe loss to the island, for his interest never waned and his love for the island and its people grew warmer from year to year.

Father McGee was a native of New Bedford and had served in both the Providence and Fall River Dioceses as curate and priest. He graduated from the New Bedford High school and from Holy Cross college at Worcester and then went to Rome, where he finished his course in philosophy and theology at the American college. He enrolled as an applicant for the degree of Doctor of Divinity and eventually received this degree—a mark of distinction conferred only for unusual academic attainments along lines of advanced study prescribed by the college.

## Passing of a Priest.

Editor of The Inquirer and Mirror:

The sad news of the death of a former pastor of St. Mary's church of this town, the late Fr. Thomas J. McGee, prompts the writer to pay a brief tribute to his lovable character and faithful ministration as a Catholic priest. His "espousal of the weak and oppressed, his brooding care for the people in his charge, made him a true priest of the souls of men." His transfer, all so unexpectedly, from the church militant to the church triumphant, can only be graciously borne by his Nantucket friends and others to whom he was closely endeared, when we realize that our grievous loss is his everlasting gain.

The following words in the "Outlook," recently written by Hamilton Mabie, can truthfully be recorded of the late Father McGee: "He drew men and women to him, and was encompassed all his life by an army of friends. The blood of bishops was in his veins. He wore easily and naturally the robes of his office; his love of ordered beauty, his keen sense of dignity, his moderation of temper, made him at home in the church of which he was a leader. His quietness of manner hid a dauntless courage, and his gentleness was allied with unbending strength."

Arthur Elwell Jenks.

## Easton Estate On Orange Street Bought by St. Mary's.

The property on the east side of Orange street, known as the Easton estate, which has been on the market for some time, has this week been sold by the estate of Julia Wiley to St. Mary's Parish, the deal being closed on Wednesday, by the Rev. Fr. Griffin, rector of St. Mary's.

For some time the Catholic church has been cramped for room, the building on Federal street (which was erected in 1896) having long ago been found too small to meet the needs of the parish.

The Easton property includes the mansion house which was a number of years ago erected on the site of the James Easton homestead, and a large building lot adjoining the residence on the north and between the mansion and the new Savings Bank building.

We understand that a modern church edifice will be erected on the site, with more than double the seating capacity of the present church. The mansion house is well adapted for use as a rectory.

## Institution of McGee Council Knights of Columbus.

The Thomas J. McGee Council, Knights of Columbus, was instituted in Nantucket on Saturday and Sunday last, when one hundred and twenty-five of the Nantucketers, parishioners of St. Mary's Church, were initiated into the order. It was a two-day celebration, with a large attendance of Knights from the mainland.

The first degree was conferred Saturday night, in Red Men's Hall, and the second and third on Sunday afternoon. Paul V. Murphy, P. G. K., William J. Frawley, P. G. K., and Patrick M. Doyle, S. K., and staffs were in charge of the respective degrees. The degree work was all under the supervision of New Bedford Knights.

Those invested with offices in McGee Council were:

Walter W. Cady, grand knight.

Edward R. Butler, deputy grand knight.

Antone R. Foster, chancellor.

Timothy Desmond, financial secretary.

John Killen, recording secretary.

Maxwell Deacon, treasurer.

Harry C. Studley, lecturer.

John E. Moore, advocate.

Kenneth Pease, warden.

Albert Fee, inside guard.

Irvin Sylvia, outside guard.

The trustees are William R. Squires, Arthur Collins and Eugene Perry. The Rev. Joseph M. Griffin, now pastor of the Church of Our Lady of the Isle, is the chaplain.

Delegations were present from Taunton, Fall River, Attleboro, Middleboro, Falmouth, Hyannis and Provincetown. Among the state officials in attendance were the State Deputy and State Secretary. Some of the other officers were Camille J. Robert, G. K., New Bedford; John Hendrick, G. K., South End Council, Fall River; Lawrence P. Whelan, G. K., Fall River Council; John Wholley, G. K., Middleboro; John H. Ryan, Jr., financial secretary, Theobald M. Healy, treasurer, Michael C. Austin, D. D. S. W., all of McMahon Council, New Bedford delegation.

Sunday evening a banquet was held at the Wonoma Inn, at which more than 200 knights were present. During the two days, members of the council placed their cars at the disposal of the visiting delegations, and points of interest on Nantucket were visited. Two hundred marched from the hall to the Church of Our Lady of the Isle to attend the 10:30 mass Sunday.

Agitation for the establishment of a council of Knights of Columbus on Nantucket has been on for several years. When it was shown to state officials of the order that more than 100 Catholic men stood willing to accept the obligations of knighthood, official sanction for a charter was given.

## Council Named For Late Father McGee.

The Rev. Thomas J. McGee, D. D., whose name is to be perpetuated by the establishment of the new council, was born in New Bedford, a son of the late Thomas and Catherine McGee. A brother, the Rev. Patrick E. McGee, is now pastor of St. Mary's Church in North Attleboro.

May 5, 1928

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over

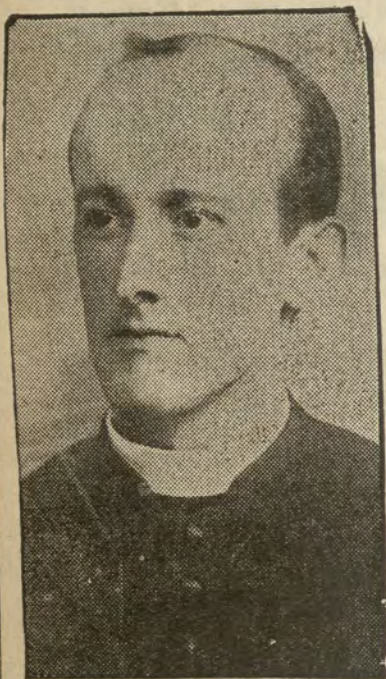
June 5, 1928



Father McGee received his early education in the elementary schools of New Bedford, and was graduated from the High School in 1885. The following year he entered Holy Cross College, from which he was graduated with high scholastic honors. Father McGee then went to Rome, entering the American College there, where the degree of Doctor of Divinity was conferred upon him.

Upon his return to this country, Dr. McGee was appointed by Bishop Harkins as a curate at St. Edward's parish, Providence. After serving a short time as curate there he was transferred to curacy at the church of the Immaculate Conception, Providence. Later, he was transferred again to St. Joseph's Church in the same city.

It was in May, 1903, that Dr. McGee was appointed by Bishop Har-



The Late Father McGee.

kins to the pastorate of the Nantucket church. To him was delegated the work of building the new Catholic parish on the island, an assignment involving many responsibilities, yet which he met fearlessly. Dr. McGee soon made himself beloved by many on the island, and held the respect and affections of Catholics and Protestants alike during his seven years here.

In 1910 Bishop Feehan moved Dr. McGee from his pastorate at Nantucket and elevated him to the pastorate of the Sacred Heart Church, Taunton, which pastorate he held at the time of his death.

During his score or more years in the priesthood, Dr. McGee held important offices in the diocese. He was appointed by Bishop Stang as a diocesan attorney in 1905, and was re-appointed by Bishop Feehan. He was also a member of the Diocesan Board having to do with the administrative removal of parish priests, and was also a diocesan censor.

#### Catholic Boys' Club.

A banquet sponsored by Fr. John Carroll and Joseph Souza was given for members of the Catholic Boys' Club, at K. of C. Hall, Tuesday evening.

There were 62 boys attending, and each received a button of merit for work in boxing classes held during the past winter.

The banquet was held from 8.00 to 9.30 p. m., and the boys were served food by older members of the parish. After the meal, Fr. Carroll, the club advisor, and Joseph Souza, its boxing trainer, addressed the gathering. Each thanked the boys for their spirit of co-operation and expressed the hope they would continue to support the club in the future.

The men on the banquet committee were: John Marcelino, recording sec'y of the K. of C., Irving Sylvia, William O'Neil, Peter Dooley, Joseph Visco, Preston Manchester, and Arthur Howes.

May 25, 1940

#### Death of Father Coffey.

The Rev. James M. Coffey, pastor of St. Mary's church at Taunton and for twenty-three years pastor of the Holy Name Church in New Bedford, died in Taunton on Tuesday at the age of seventy-one.

Father Coffey had been a priest for forty-eight years. He was born in Fall River, November 5, 1863, received his early education in schools of that city and was graduated from the Fall River High School. He later attended Manhattan College in New York, from which he was graduated in 1884. The following year he entered Grand Seminary in Montreal, where he completed studies in philosophy and theology, and where he was ordained Dec. 17, 1887.

He was in charge of the Nantucket parish in 1902 and 1903 and made many friends while here.

June 22, 1935

#### Farewell to Fr. Coffey.

Rev. Father J. M. Coffey, who has had charge of St. Mary's church for the past eighteen months, gave a most touching farewell address to his congregation on Sunday last. It was with deep regret that his parishioners gave him up. He has been a most energetic worker for all that was good; an eloquent speaker, and a comfort to all who knew him. The members of his church presented him with a purse, and the children of the Sunday school gave him a picture as testimonials of the esteem in which they held him. Fr. Coffey's congregation will always look back with pleasure upon his short pastorate with them.

#### Editor of The Inquirer and Mirror:

The last days of last week were sad ones for St. Mary's parish, for the announcement had come to the parishioners that their beloved priest, the Rev. Father Coffey, was about to sever his relations with them as their pastor and guide, and there was not a dry eye when the sorrowful announcement was made. Not only to the Catholics of Nantucket has the Reverend Father endeared himself, but to the Protestant community as well has he appealed by his broad and liberal views, his cheery, sunny disposition, and his manly traits of character. In the short year and a half which he has had charge of St. Mary's parish he has more than doubled the attendance at the services, and the little church was quickly becoming too small for the congregations who attended. While the parish will loyally welcome the new priest who is coming to them, the entire community joins them in wishing Father Coffey long life, and success in whatever sphere he may be called. H.

June 6, 1903

#### Dr. McGee Not Transferred.

The people of Nantucket will be gratified to learn that the report in circulation last Saturday of the transfer of the Rev. Fr. T. J. McGee from his Nantucket pastorate to North Easton was erroneous.

Dr. McGee is looked upon as one of the most scholarly priests in the diocese. Upon his return to this country from Rome he was appointed by Bishop Harkins curate at St. Edwards parish, Providence, under Rev. Thomas F. Doran, who is now vicar general of the diocese of Providence. He accompanied Father Doran when the latter was transferred to the Church of the Immaculate Conception, and again when he became pastor of St. Joseph's. He came to Nantucket in 1903.

Dr. McGee was born in New Bedford. He attended the public schools of that city, and was graduated from the High school with the class of 1885. He won high honors at Holy Cross college, Worcester, and after graduating from there went to Italy and entered the American college at Rome. There he achieved noteworthy distinction as a scholar and earned the degree of doctor of divinity, which few try for and fewer still receive.

July 6, 1907

CONSECRATION OF THE CATHOLIC BURYING GROUND.—The Rt. Rev. Bishop Williams, of Boston, delegated the Rev. Peter Bertoldi, of Sandwich, to bless the Catholic Burying Ground at Nantucket, and this sacred office was performed on Sunday afternoon last. To the Rev. Cornelius O'Conner of Harwich, the beloved pastor of the Catholic Church in this town, is due the credit of purchasing the ground, and our Catholic brethren feel truly grateful for this kind work of their pastor.

July 29, 1871

VISIT OF RT. REV. BISHOP OF PROVIDENCE, TO NANTUCKET.—His Lordship, the Bishop of Providence, Rt. Rev. T. F. Hendricken, made a pastoral visitation to Nantucket, Monday, August 21st. He reached the Island by the noon boat and was received on his arrival by Very Rev. M. A. Hunt, O. M. I., of London, England, a summer visitor on the Island, Mr. P. Keane, Mr. P. Cox and other leading Catholics, who escorted the Bishop to the Ocean House.

Monday evening Solemn Vespers were chanted in St. Mary's, "Our Lady of the Isle," the Bishop assisting in the sanctuary and preaching an effective sermon. Benediction of The Most Holy Sacrament concluded the devotions. Tuesday evening His Lordship administered the Sacrament of Confirmation after Vespers and Benediction, prefacing the sacramental administration by an instruction. The Very Rev. M. A. Hunt, Dr. Brennan and their local clergy were in the sanctuary. Mrs. P. Kane, Nantucket, and Mrs. A. I. Ashman, New York, were sponsors for those confirmed. "The good Catholics of Nantucket," said the Bishop, "are deserving of all praise for the exquisite taste expended on the decoration of their church. The choir was augmented for the occasion, and gave a very sweet rendering of the grand Gregorian chants."

The Bishop and his secretary are the guests of the Very Reverend Father Hunt during their stay in town.

At all the services the church overflowed, many not of the faith assisting, and going away apparently well pleased and edified at the piety of their good Catholic neighbors.

Aug. 26, 1882

## FIRST INITIAL BALL

Given by

T. J. McGee Council No. 2612

K. of C., Nantucket, Mass.

Wednesday, September 22

FUN

FAVORS

FROLIC

Loving Cup given for Old Fashioned Waltz

RED MEN'S HALL

Dancing 8-12

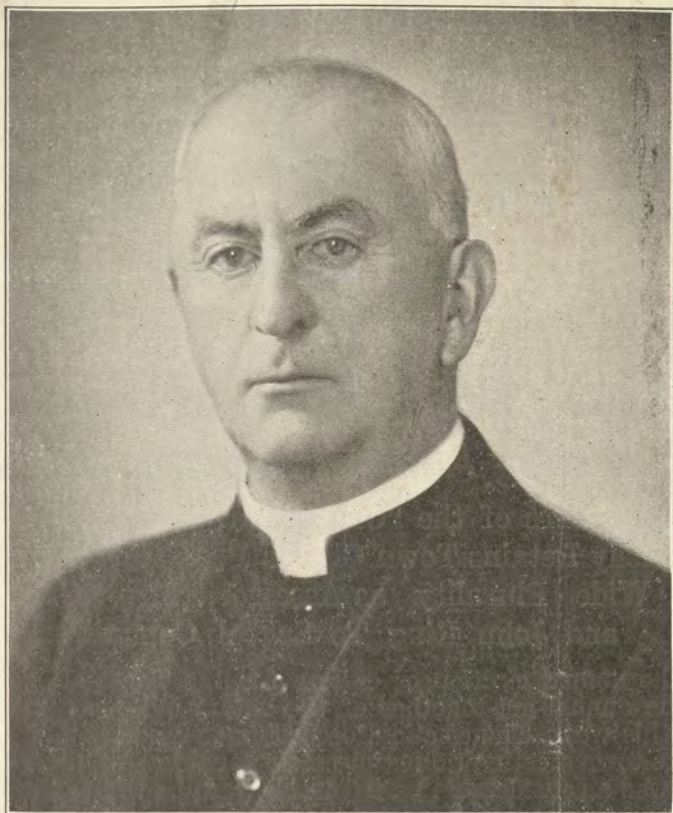
Admission \$1.10

Sept. 18, 1926

31

May 29, 1926





Photograph by Bachrach  
REV. FR. JOSEPH M. GRIFFIN

### A Quarter of a Century.

It was Saturday afternoon, February 22, 1913, and a cold, blustering day. The steamer had just docked and a young man wearing a clerical garb stepped across the gang-plank and nodded pleasantly to the people gathered on the wharf. He had a ruddy complexion and an active step—a man in the prime of life. It was Rev. Fr. Joseph M. Griffin, the new rector of St. Mary's Catholic Church.

How the years have flown by! A lapse of a quarter of a century! The step may not be quite so lively now and the hair has whitened, but the cheeks are still ruddy and the same pleasant smile beams across the face of Father Griffin today. For twenty-five years he has served Nantucket, faithful to his church, faithful to his parishioners, and faithful to the community as a whole.

Year after year has passed and Father Griffin had many an opportunity to go to other fields of labor, but he declined. He loved Nantucket and Nantucket loved him—he did not want to leave it, for here he had found the opportunity he sought—to serve God and Humanity among people he understood and who understood him. Here he has given the best part of his life, without hope of reward, laboring early and late through the years that have passed, working for the uplift of mankind.

Respected by all denominations—a man among men—Father Griffin has built for himself a monument in the hearts of the people of Nantucket, and, today, after a lapse of twenty-five years, we are happy to be able to look upon him as a friend and daily acquaintance whose "Good Morning!" (often preceded by a gentle tap on the window) has been an inspiration more than once.

Although at the moment we are separated by an expanse of thousands of miles, we are glad of the opportunity to pay tribute to Rev. Fr. Joseph M. Griffin. May he be spared to continue to serve Nantucket for many years to come.

Harry B. Turner.

### The Rev. Fr. Joseph M. Griffin Passed Away on Tuesday.

A wave of sadness passed over Nantucket Island, Tuesday afternoon, when word came that the Rev. Fr. Joseph M. Griffin had passed away in Fall River, after a gallant crusade against failing health and withal a determination to carry on.

Respected by all denominations—a man among men—Father Griffin built for himself a monument in the hearts of the people of Nantucket. The work he did for the community, aside from his work as a Catholic leader, will long be remembered.

The Rev. Joseph M. Griffin came to Nantucket for the first time on February 22—Washington's Birthday—in 1913. He celebrated his first mass here the next morning.

He was born in Brookline, Mass., on July 28, 1876, and entered college from Brookline High School. Having completed the usual college course, he became a student at St. Mary's Theological Seminary, Baltimore, Maryland.

On December 17, 1904, he was ordained to the priesthood by His Eminence Cardinal Gibbons. His first appointment was by Rev. Bishop Stang, D. D., of the Fall River Diocese, who appointed him to the parish of St. Mary's in North Attleboro. His second parish was St. Patrick's, Fall River, where he remained four years. He came to the Church of Our Lady of the Isle, here at Nantucket, on February 22, 1913, to succeed the Rev. Fr. Thomas A. Kelley.

How the years flew by! A lapse of thirty-four years. The step had become not quite so lively, and the hair whitened, but the cheeks were still ruddy and the same pleasant smile beamed across the face of Fr. Griffin. For thirty-four years he served Nantucket, faithful to his church, faithful to his parishioners, and faithful to the community as a whole.

Year after year passed and Father Griffin had many an opportunity to go to other fields of labor, but he declined. He loved Nantucket and Nantucket loved him—he did not want to leave it, for here he had found the opportunity he sought—to serve God and humanity among the people he understood and who understood him. Here he gave the best part of his life, without hope of reward, laboring early and late through the years that have passed, working for the uplift of mankind.

Father Griffin lived a noble life.

\* \* \* \* \*

The remains were brought to Nantucket on Wednesday by D. D. Sullivan & Sons, undertakers of Fall River. The party was met at the dock by Edward B. Lewis & Son, the local undertakers. The clergy accompanying the body from Fall River included Rev. George A. Meade, Rev. Raymond Considine and Rev. William Shovelton.

Honorary pall-bearers who met the hearse at the wharf were Eugene M. Perry, Patrick Robinson, John E. Moore, John P. Conway, Walter D. Glidden and George Hamblin.

Most Rev. James L. Connolly, D. D., officiated at the reception of the body at St. Mary's, assisted by Rev. Lester Hull and Rev. John Denehy.

There was an hourly all-night vigil during the 24-hour period from the arrival of the boat Wednesday until the departure on Thursday. Many Protestants as well as Catholics visited the church and paid homage to the memory of the deceased during the period when the remains lay in state.

Thursday morning at 8:00 o'clock there was a Children's Mass, celebrated by Bishop Connolly. At 10:00 o'clock a Solemn High Mass of Requiem was offered by Rt. Rev. John F. McKeon, P. R., assisted by Rev. John Denehy, deacon, Rev. William Shovelton, sub-deacon, and Rev. John O'Keefe, master of ceremonies. Bishop Connolly was present in the sanctuary, with Rev. Lester Hull and Rev. Raymond Considine as chaplains. Rev. Fr. George Meade delivered the eulogy.

The remains left on the Thursday afternoon boat for St. Mary's Cathedral in Fall River where the Office of the Dead was to be chanted Friday afternoon at 4:00 o'clock in the Cathedral.

The Pontifical High Mass of Requiem will be celebrated by the Most Rev. James E. Cassidy, D. D., at 10:00 o'clock Saturday morning in St. Mary's Cathedral. Interment will be this Saturday afternoon at Holyhood Cemetery in Brookline.

1947  
See booklet

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Feb. 26, 1935

June 1910



## "ALFONSO HALL."

### The New Portuguese Hall Dedicated with Imposing Ceremonies.

The dedication of "Alfonso Hall," as the Portuguese have christened their new hall, took place Monday evening and was an event long to be remembered by all who participated in the ceremonies.

Long before the appointed hour the area in front of the hall was thronged by an eager crowd awaiting the opening of the door and the houses along the line of streets leading from Orange street to the hall were brilliantly illuminated in honor of the occasion.

Shortly after 7 o'clock the Selectmen, escorted by the members of the Portuguese United Benefit Association, and accompanied by the Nantucket Brass Band proceeded from their room to the hall. Music and fireworks enlivened the line of march and as they neared the hall their approach was welcomed by an answering pyrotechnic display from the adjacent grounds.

On arriving at the hall Chairman Joseph C. Brock of the Selectmen, formally opened the building by unlocking the door with a silver key, which he then presented to the President of the Association, Mr. John Murray, Jr. The doors were then thrown open and the crowd surged in completely packing the room to suffocation, while hundreds yet besieged the entrance in fruitless endeavor to gain admittance.

The interior of the hall was very prettily and tastefully decorated with flags and bunting and wreaths of evergreen while above and in front of the stage was the inscription in gilt letters

#### WELCOME

#### PORTUGUESE UNION BENEVOLENT ASSOCIATION.

On the background at the rear of the stage were suspended side by side the portraits of Washington and King Alfonso I of Portugal. Over and above the building from staffs at either end waved the flags of Portugal and the American ensign, while a line of small flags connected the two.

Shortly after half-past seven President Murray rapped to order and addressed the audience as follows:

*Friends,*—We are met to exchange congratulations on an event in the history of this association. That event is the erection of a hall in which we may meet for social enjoyment. The object of this association is to benefit the moral character, make good citizens and perfect gentlemen. The name which we have selected for our hall is as dear to every true Portuguese as the name of Washington is to a true Yankee, and in honor of our first king of Portugal we dedicate it ALFONSO HALL.

Our programme for your entertainment this evening will consist of reading, recitations, vocal and instrumental music. At the close of our literary exercises ice cream and cake will be served to all who wish.

First on the programme was the rendering of the Portuguese national song in which all the Portuguese joined heartily in the chorus under the lead of Mr. Lewis Marshall.

The programme in detail as arranged and presented consisted of readings and recitation, interspersed with vocal and instrumental music in the following order:

Recitation, "The Diamond Wedding," by Mrs. Lima.

Recitation by Miss Edna Dyer.

Song by Mr. Augustus C. Luke.

Reading—"Rustic Courtship," by Miss Susie Williams.

Reading—Miss Eva Dyer.

Song by Mr. and Mrs. Lima.

Recitation by Miss Eva Dyer, which she announced as "the world-renowned Elisha's 'Tying Tags,'" (which appeared in the JOURNAL of December 12.)

Reading by Miss Eliza Crocker.

Recitation—"Popping the Question" by Miss Susie Williams.

Solo by Mr. Merin Crocker.

Song by Miss Eva Dyer.

Instrumental Duet by Messrs. Dyer and Crocker.

Solo by Mrs. Lima.

Song by Miss Edna Dyer.

Solo by Mr. Lima.

Each and all who took part acquitted themselves most creditably, winning hearty applause and frequent encores.

During an intermission in the programme President Murray called upon various persons in the audience for remarks.

Allen Coffin, Esq., in behalf of the Chairman of the Selectmen, welcomed the Portuguese residents to citizenship, complimented them upon their acquirement of so fine a hall and eulogized the Burgundian race for their achievements in the past.

Mr. Arthur H. Gardner, in behalf of the native Nantucketers, expressed appreciation of the entertainment which all had enjoyed and complimented their Portuguese friends upon their proverbial thrift and good morals.

Mr. D. C. Brayton put everyone in good humor by his felicitous remarks and paid tribute to the high character sustained by the Portuguese the world over as he had encountered them in all parts of the globe.

Mr. Henry Riddell said that as Mr. Coffin had spoken for the Selectmen, Mr. Gardner for Nantucket and Mr. Brayton for the whole world it left him nothing but to endorse the remarks of the preceding speakers.

Mr. Rollin M. Allen of the Selectmen had associated with Portuguese more or less through life and as employes had always found them industrious and trustworthy. When a child on board his father's ship he had acquired their language from the Portuguese sailors and he warned his Portuguese friends that it would be imprudent to discuss in his hearing in their own dialect any secrets.

Mr. John C. Ring spoke very highly of the Portuguese from the standpoint of an employer.

Mr. Joseph W. Clapp eulogized the Portuguese sailor and recounted personal reminiscences of his own experiences.

Mr. Simeon L. Lewis had always found the Portuguese good neighbors and good citizens.

Mr. Hiram C. Folger paid fitting tribute to the Portuguese farmer.

By request Mr. Lewis Marshall delivered an address in Portuguese overflowing with patriotic affection for his native land and grateful allegiance to the country of his adoption from which he had received such substantial benefit since he landed penniless on its shore.

At the conclusion of the musical, literary and oratorical exercises a generous collation of ice cream and cake was served to all, including the outside who thronged the windows and doorways, and after everyone had partaken a space was cleared for dancing.

The Xamarita, a Portuguese dance was the first on the programme and must be seen to be appreciated. The movements of the dancers kept time to the singing being led by Messrs. John F. Sylvia, the veteran miller, and Lewis Marshall, the dancers joining in the refrain. Other Portuguese dances followed and were succeeded by American dances to music by Barrett's orchestra which terminated the evening's most enjoyable entertainment.

Dec. 26, 1895

#### Rev. John F. O'Keefe.

Rev. John F. O'Keefe curate at Our Lady of the Isle Church in Nantucket from 1943 to 1945, died on Thursday, December 15, in a hospital in Fall River, Mass., after a long illness.

Fr. O'Keefe, who was 39 years of age, was born in Taunton, Mass., the son of the late John F. and Ellen E. O'Keefe, and attended St. Mary's School there. He later studied at Monsignor Coyle High School. He prepared for the priesthood at Providence College and concluded his clerical studies at St. Mary's Seminary in Baltimore, Md. He was ordained to the holy priesthood on June 5, 1943, in St. Mary's Cathedral, by the late Most Rev. Bishop James F. Cassidy, and celebrated his first mass on June 6, in St. Mary's Church in Taunton. His first assignment as curate was here in Nantucket and he made a host of friends during his two years' residence on the island. In September of 1945 he was assigned as curate at St. Patrick's Church in Fall River.

The Office of the Dead was chanted at four o'clock Sunday afternoon at St. Patrick's Church. The Solemn Pontifical Mass was celebrated at ten o'clock Monday morning at St. Patrick's, by the Most Rev. James L. Connolly, Bishop of the Fall River Diocese, with interment in St. Francis Cemetery in Taunton.

Fr. O'Keefe leaves a brother, Edward T. O'Keefe, of Taunton; two sisters, Mrs. Helen M. Nichols, of Taunton, and Mrs. Louise E. Kondos, of Plymouth, and several nieces and nephews.

Dec. 24, 1956

### Prelate Addresses Catholic Groups

The Right Rev. Monsignor Christopher P. Griffin, chaplain of Our Lady of Railway Church in Boston's South Station, called for harmony and love and faith in God to dispel the fear which grips the world today when he addressed a combined meeting of about 200 members of the T. J. McGee Council, K of C and St. Mary's Guild Monday night.

Grand Knight Edgar Bowen welcomed the gathering to the High School Auditorium.

Introduced by Past District Deputy of the State K of C, Albert A. Fee, Monsignor Griffin, said he had believed the trip to Nantucket was only five miles. Instead he spent an agonizing three hours by boat getting here but said he plans to return for a stay of relaxation.

Monsignor Griffin was transported here from Woods Hole aboard the Nantucket-based Coast Guard 83-foot patrol boat under command of John Kittila. The patrol boat was dispatched to Woods Hole to pick him up when he was unable to catch the Nantucket steamer in time for his speaking engagement because of another commitment that day elsewhere in the State.

Monsignor Griffin, interspersing his talk with humorous anecdotes, discussed problems of commuters he encounters at the South Station. He is chaplain of the State K of C and chaplain of the Massachusetts House of Representatives.

The Rev. Edward Dowling, pastor of Our Lady of The Isle and Chaplain of the T. J. McGee Council, who was praised by the visiting prelate, also addressed the organizations. Charles E. Flanagan entertained with several vocal selections, accompanied by Eugene Toombs at the piano. Collation was served.

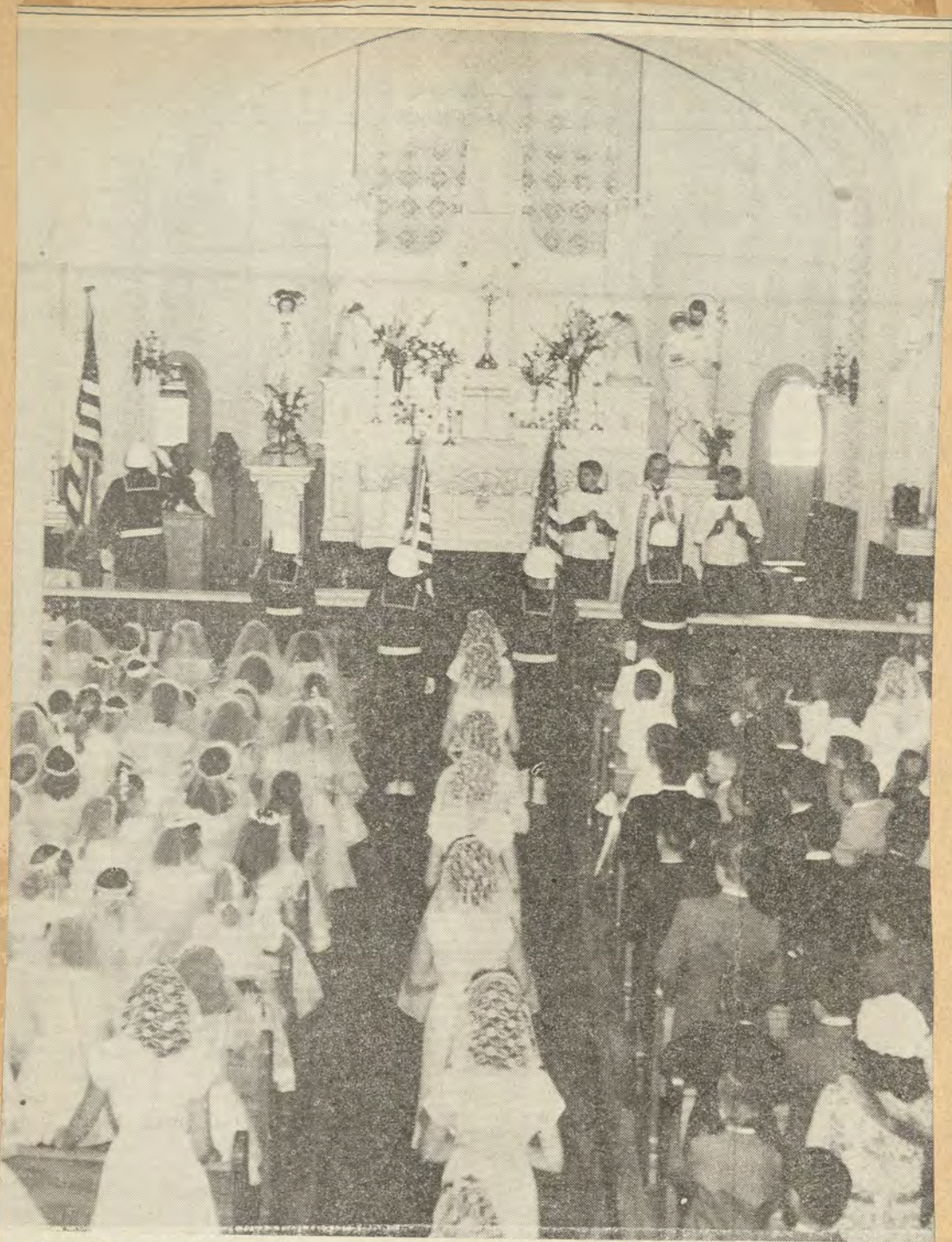
Edward J. Powers, agent in charge of the Boston Bureau of the FBI, will address the two organizations next month.

Nov. 16, 1956

#### High Mass in St. Mary's.

The first High Mass in St. Mary's (Roman Catholic) new church, was celebrated on Sunday forenoon last. The old organ, having been rebuilt by Mr. W. P. Jones, of Boston, pealed forth in its deepest tones, under the hands of the organist, Prof. L. H. Johnson, assisted by Mrs. Crocker, of Boston. St. Mary's choir consists of the following members: Prof. L. H. Johnson, organist; Misses Nellie Keane, Beatrice Keane, Flossie Warren, Nellie Cox, Mamie Keane, and Mary Bartley, a visitor from Fitchburg. Rev. Father Charles McSweeney was celebrant of High Mass. It is through his labors that our Catholic friends now have so fine and commodious a place of worship.





May Procession and Blessing of the Flags at St. Mary's Church Sunday, May 29.

June 10, 1960



MAY PROCESSION—More than 100 boys and girls participated in the annual May procession of St. Mary's, Our Lady of the Isle Church, Nantucket. They are shown entering the church to march to the altar and then to their seats. The

Rev. Daniel E. Carey, administrator of the church, gave a sermon to the young people and the Rev. Robert F. Kirby, curate, gave the benediction.

—Standard-Times Staff Photo

June 1, 1960



Fr. Daniel F. Carey, who for several years was at Our Lady of the Isle Church here in Nantucket, will return to the island next week permanently. Since he left Nantucket on September 22, Fr. Carey has been at Our Lady of Mt. Carmel Church in Seekonk, Mass.

Feb. 5, 1960

#### Father Carey Tendered Testimonial Dinner Prior to Reassignment to Seekonk, R. I.

A wonderful turnout of between 500 and 600 communicants of St. Mary, Our Lady of the Isle Church, appeared at the Sea Cliff Inn Monday night to attend a farewell testimonial dinner held in honor of the Rev. Daniel E. Carey, church curate since 1952, who has been assigned as administrator of Our Lady of Mt. Carmel Church in Seekonk, R. I.



Rev. Daniel E. Carey and Very Rev. Edward F. Dowling

All the parishioners were invited to the testimonial by the Very Rev. Edward F. Dowling, pastor of St. Mary's. Father Carey was at the door of the inn to personally greet every one who attended. The evening's festivities included a buffet dinner and dancing until 11 p.m.

During the evening, Father Carey, who has become very popular with the parishioners and other island residents during his seven years' stay here, was presented with many gifts as a token of their esteem and in appreciation of his services to the parish.

Father Carey left the island Tuesday for Seekonk to assume his new duties at Our Lady of Mt. Carmel Church. There he will fill the vacancy of his ordination.

as administrator caused by the temporary retirement on sick leave of the church's pastor, the Rev. James E. O'Reilly.

The Rev. Robert F. Kirby, who was serving as curate at St. Mary's Cathedral in Fall River, has been transferred here to serve as the new assistant to the Very Rev. Dowling.

Father Carey was born in Fall River and attended Durfee High School there, St. Charles' Seminary at Baltimore, and St. Bernard's at Rochester, N. Y. He was ordained a priest of the Church in 1934 by the late Bishop James E. Cassidy and last summer Father Carey was given a testimonial by his parishioners on the occasion of the 25th anniversary of his ordination.

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Sept 25, 1959





The bronze tabernacle atop the new, table-style altar in the renovated sanctuary of the Church of St. Mary, Our Lady of the Isle, is free of the distracting influence of more ornate decorations characteristic of older churches. Redecoration of the church interior includes new, hand-carved linden wood statuary and the refinishing of the crucifix suspended above the main altar. The crucifix, which formerly stood in the left front of the church, was bought by the late Rev. Joseph M. Griffin in 1916 and holds a sentimental place in the hearts of parishioners. —Photo by Bill Haddon



The large creche, so well arrayed in front of the Church of Our Lady of the Isle, on Federal Street, has been enjoyed by many during this special season of the year. Photo by James McHugh





—Snap Shop Photo  
**BLESSED VIRGIN STATUE** at Nantucket will be dedicated by the Most Rev. James L. Connolly, bishop of the Fall River Diocese, at 7:30 p. m. next Sunday. The new statue, of white Carrara marble from Italy, is 5 feet high and stands on a 4-foot pedestal. It was purchased with funds gathered by parishioners.

N. B. Standard  
 June 30, 1955

#### Statue of "Our Lady" Erected at Church.

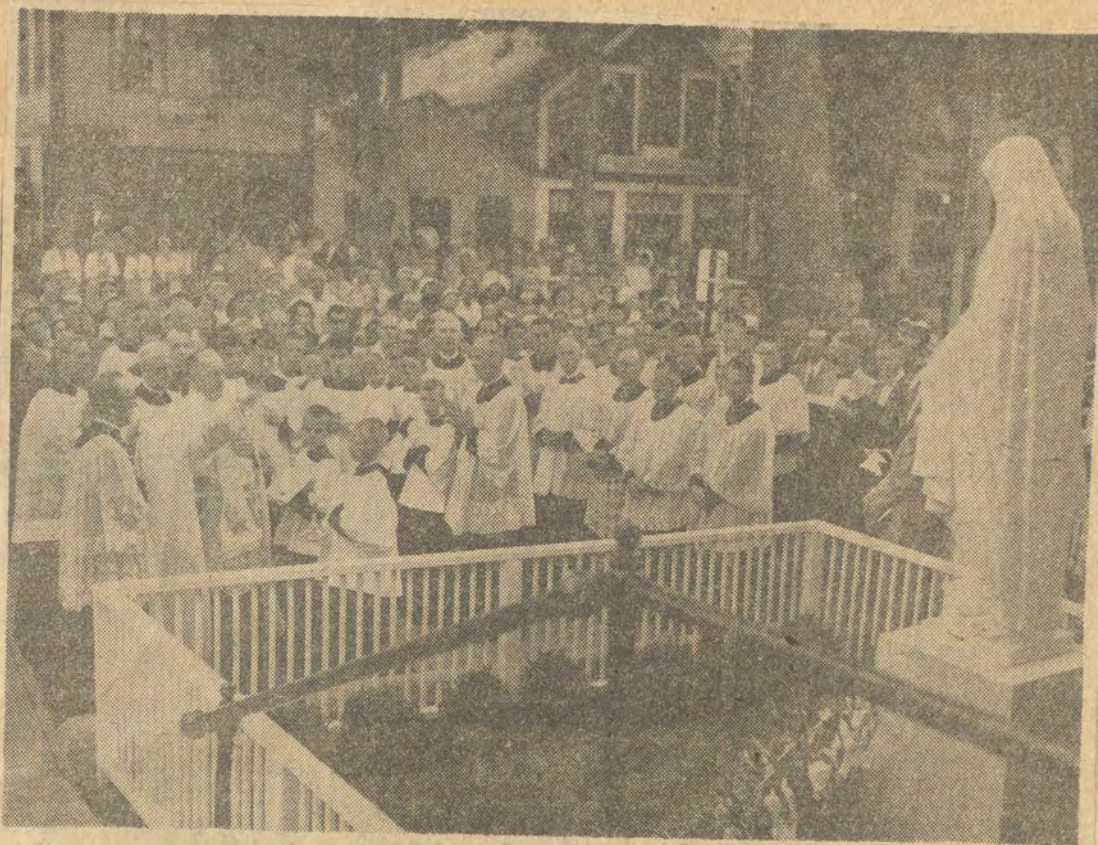
The Catholic Parish on Nantucket Island, when originally established, was prayerfully placed under the patronage of the Blessed Virgin Mary. The title of "St. Mary, Our Lady of the Isle", was conferred upon the Church and Parish.

Now a statue of the Blessed Virgin Mary has been erected in front of the Church to give visual emphasis to this title. It will serve, too, as a constant reminder for parishioners and their good neighbors of the Catholics' profession of faith in the splendid efficacy of Mary's prayers to Her Son on behalf of those who seek Her intercession.

The statue is the generous gift of the parishioners, and their enthusiasm for the project is indicated by the fact that they contributed the funds necessary on a single Sunday.

Secured through the A. Da Prato Company of Boston, the statue has been given the title "Our Lady of the Isle". It is five feet tall and made from white Carrara marble of the best grade, sculptured by hand in Italy. The pedestal upon which the statue stands is appropriately sized and cut from Botticino marble in Italy.

Efforts have been made likewise to beautify the surroundings of the area, wherein the statue has been enshrined.



—Snap Shop Photo  
**NANTUCKET STATUE DEDICATION** by the Most Rev. James L. Connolly of Fall River was attended by more than 700 parishioners and friends of Our Lady of the Isle Church. The statue of the Blessed Virgin Mary is of Carrara marble, sculptured by hand in Italy and is located on the lawn of the church. The statue is the gift of parishioners. Assisting Bishop Connolly were the Rt. Rev. Msgr. James J. Gerrard and the Rev. Leonard Daley of Hyannis and the Rev. Edward B. Booth of Oak Bluffs. Following the dedication, a sermon was delivered by the Rev. Edward F. Dowling, pastor of the Nantucket church. The Rev. Daniel Carey of Nantucket and the Rev. Lester Hull of Fall River acted as masters of ceremonies.

July 5, 1955

June 4, 1955

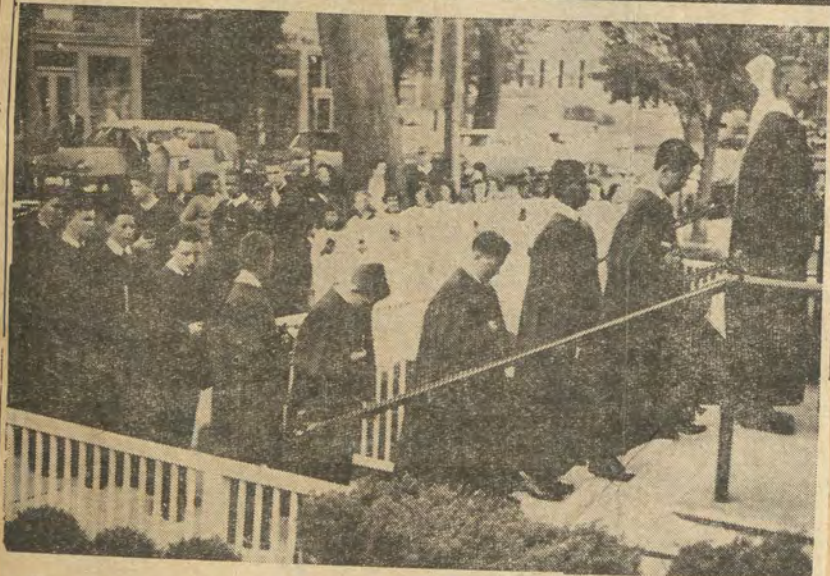
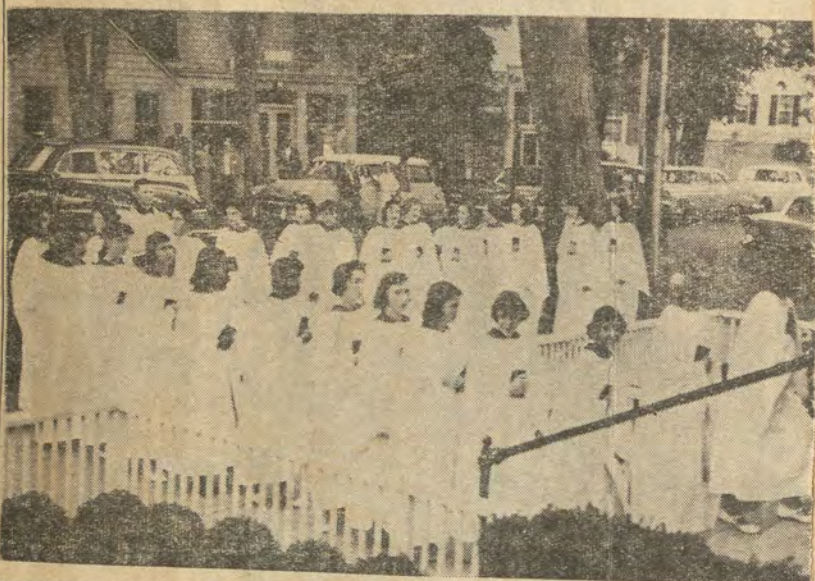
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## Sacrament of Confirmation at St. Mary's Church



Most Reverend James F. Connolly, Bishop of Fall River, accompanied by his Chaplains, Rev. Bernard Unsworth and Rev. David O'Brien.



### Sacrament of Confirmation Given by Bishop Connolly

Most Reverend James L. Connolly, Bishop of Fall River, administered the Sacrament of Confirmation to a class of 60 young people at Our Lady of the Isle Church this week. The impressive ceremony was held Monday evening at 7:30.

Reverend Albert Shovelton, a former curate of St. Mary's Church, administered the class. Besides Rev. Daniel Carey, the present curate, Bishop Connolly was assisted by Rev. John Hackett, of Fall River; Rev. David O'Brien, of Buzzards Bay; Rev. Bernard Unsworth, of Woods Hole; Rev. Christopher Christenson, of Fairhaven; Rev. Howard Waldron, of Centerville; Rev. Leo Duarte, of Princeton, and Rev. Raymond McCarthy, of Fall River.



"Our Lady of the Isle" in her mantle of snow.

Our Lady of Mount Carmel

**ROMAN CATHOLIC CHURCH**

**SUNDAY MASSES**

**7:15 8:15 10: 11:**

**STORY. 176 FALL RIVER AVE.**

**SEEKONK. PHONE ED-6-9022**

**NEW ADMINISTRATOR:** Rev. Daniel E. Carey, left, shows Rev. Lester L. Hull, his successor as administrator of Mt. Carmel Church, Seekonk, new schedule of Masses necessitated by parish growth.



### Portuguese Residents Celebrate.

Last Sunday the Portuguese citizens of Nantucket observed the annual Feast of the Holy Ghost, in accordance with the time-honored customs in vogue in the Western Islands. The weather was superb and the procession of little girls in their white gowns, followed by a large number of the Portuguese men and accompanied by the Nantucket band, made a remarkably pretty sight as they wended their way through Orange and Main streets and entered St. Mary's church on Federal street for the morning service. High mass was celebrated by the Rev. Father Kelly, the ceremony attendant upon the blessing of the crown being the most impressive part of the observance of the Feast of the Holy Ghost.

It was Whitsunday—a festival recognized by Roman Catholics in commemoration of the descent of the Holy Ghost upon the apostles, which occurred on the day of Pentecost. There was a large attendance at the services in the church, which lasted until the noon hour, when the procession again formed and repaired to Alfonso Hall, in the south part of the town, where the remainder of the festivities were held.

Antone Marks was selected to wear the crown this year. This crown was brought over from Porto Portugal in 1905 by Frank Leial, for John Murray of this town, to whom it belongs. Each year some man is chosen by the Portuguese committee to wear the crown, and it is considered a high honor in connection with this annual celebration.

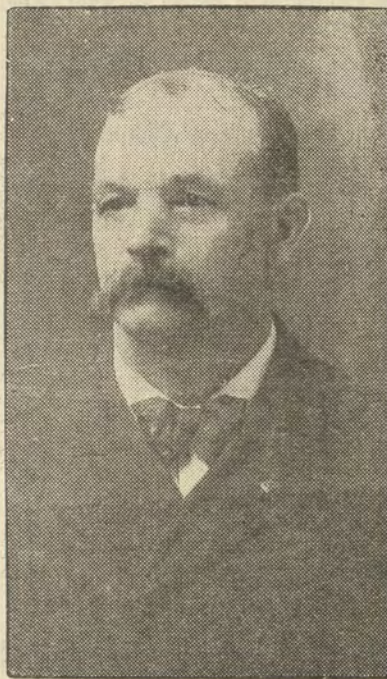
The scene about the hall attracted many persons not connected with the celebration, during the afternoon, the decorations being on practically the same lines as marked the celebration in former years. The feast itself was held in the hall, where the silver crown rested on the altar, and everyone who visited the place, whether Catholic or Protestant, received a cordial welcome and was invited to partake of the viands prepared.

During the afternoon the usual auction was held, with John Murray serving as auctioneer, the proceeds from the sale going into the treasury of the Portuguese society. The following committee had charge of the celebration this year: Antone Matos, Manuel DePonte, Joseph C. Sylvia, Jr., Manuel A. Bothelho, Joseph J. Sylvia, Manuel Ortins.

The feast of the Holy Ghost is the greatest of the Azorean celebrations, a festival which the people of the islands have brought over with them. In fact, it is the only one which retains



The Portuguese Procession Passing Along Orange Street on Sunday Last.



Joseph L. Sylvia, of Nantucket, Late President of the Portuguese Fraternity, who died at the Western Islands on March 10 last.

its entire splendor and significance. It had its origin in the dim ages of the past, when there were many volcanoes in the Azores and when their activity was a great source of terror to the inhabitants.

Tradition says that once, upon the feast of the Holy Ghost, it was agreed to kill a fatted ox and feast the poor, and it was at this time that a miracle occurred in the village of St. George, when a certain man had made arrangements for killing an ox for the feast. Before the event took place, the volcano became active and vomited immense streams of lava. The village was destroyed with the exception of a triangular patch of green about the ox which was marked for the sacrifice. This spot is still pointed out as a place of interest to travellers.

Thus arose the Feast of the Holy Ghost, which is celebrated yearly in the Azores and is also observed in many places in this country by the Portuguese citizens of America. It is usually held under the auspices of the various Brotherhoods and the observance is on practically the same lines wherever held.

June 1, 1912



### Portuguese Celebration.

The grounds about Alfonso Hall presented a gay spectacle last Sunday, it being the annual Feast of the Holy Ghost, an occasion which ranks foremost on the Portuguese religious calendar. A large arch of green had been erected over the road-way in front of the hall, and American and Portuguese flags lent a touch of patriotism to the scene. Inside the hall a large altar had been constructed, wherein stood an image of the Holy Ghost, the crown and other emblems connected with the celebration, all lighted by candles and surrounded by massive cakes and other good things.

The Feast of the Holy Ghost is the greatest of all Portuguese festivals—a custom which the people of the Azores have brought with them to this country, and which they observe each year with all the gayety incident to the event on the islands. In fact, the custom is the only one which retains all its splendor and significance, and consequently the celebration is one which calls forth the co-operation and interest of every Portuguese resident of the community.

The Rev. Fr. T. J. McGee, of St. Mary's church, in the morning blessed the image of the Holy Ghost and the offerings brought by the people, and early in the afternoon over two hundred persons sat down to the feast of good things in Alfonso Hall, young and old joining in the celebration. Later the offerings were sold at auction to the highest bidders, the proceeds being devoted to the purposes of the Portuguese United Benevolent Association. These offerings consisted of articles of food brought by people grateful for the recovery of themselves or members of their families from illness, or for any aid which had been besought in prayer to the Holy Ghost, and varied according to the promises made and the wealth of the givers.

### Dedication of Joseph M. Griffin Hall on Sunday Afternoon.

On Sunday afternoon, in a program which began at 2:00 o'clock, the T. J. McGee Council of the Knights of Columbus formally dedicated the hall on Cherry street as the "Joseph M. Griffin Hall."

Despite the chill east wind which swept the length of the street, it was fair overhead, and a crowd composed of friends and parishioners of the late Fr. Griffin met in front of the hall where benches had been placed.

The front steps of the hall served as the platform for the several speakers during the ceremony. The street was blocked off during the hour.

Albert A. Fee, Past Grand Knight, acted as Master of Ceremonies. Seated on the platform were Rev. Fr. Thomas Fitzgerald, Rev. Fr. Albert Shovelton, Grand Knight Charles Annis and Mr. Fee.

Following an opening selection by the Nantucket High School Band, under the direction of Mrs. Leroy True, Rev. Fr. Thomas Fitzgerald gave the Prayer. Walter W. Cady, who was the first Grand Knight of McGee Council, was scheduled to give the initial tribute to the memory of Fr. Griffin but was prevented from speaking due to a severe attack of laryngitis.

Miss Helen Caton then sang "God Bless Our House," accompanied on the piano by Mrs. True.

Irving A. Soverino, Chairman of the Board of Selectmen, expressed his pleasure in accepting the invitation to be present and represent the Town at the exercises. He spoke in highest terms of the civic-mindedness of the late Fr. Griffin and of the many acts with which he demonstrated his love for this island community.

Rep. Cyrus Barnes was next introduced by Mr. Fee. Characterizing Fr. Griffin as truly a man of God, Rep. Barnes remarked that it was most fitting that this visible tribute to his memory should be thus dedicated by the people of his church to whom he had dedicated his life.

Following another selection by the School Band, another tribute to Fr. Griffin's memory was paid by Mrs. Frank Crocker, Secretary of St. Mary's Guild. Mrs. Crocker stated that the memory of such a man would always live in the hearts of the parishioners of St. Mary's, especially those to whom he gave his spiritual blessing.

Miss Ruth Ann Murphy sang "The Bells of St. Mary's," being accompanied by Mrs. True at the piano. This was Fr. Griffin's favorite song, and was sung most effectively by Miss Murphy.

Patrick H. Robinson, a Trustee of St. Mary's, then paid his tribute to the memory of the beloved priest.

"Fr. Griffin was our pastor for a period of thirty-six years," said Mr. Robinson, "and I knew him all of that time. In many years he was the greatest man who ever came to Nantucket, and he built up this parish to what it is today. It would take a better speaker than I to tell you all

of his many accomplishments. One of his greatest attributes was his kindness to people in all walks of life. It made no difference what the creed or color, if any one went to him for help that person never went away empty handed. He was a great missionary and St. Mary's Church today is in reality a memorial to him."

The dedication ceremony was concluded with a brief but effective address by Grand Knight Charles Annis. The speaker said in part:

"Words can not express of feelings when we speak of Fr. Griffin. He was truly a man of God here on earth, and he served as a perfect example of how to live a Christian life. His parishioners were blessed with his leadership for thirty-six years here on this island, and we will always remember him with gratitude and affection. As a token of our esteem and devotion to his memory, on behalf of the Thomas J. McGee Council, of the Knights of Columbus, I hereby dedicate this building as the *Joseph M. Griffin Hall*."

With his closing words, Mr. Annis and Mr. Fee pulled the canvas covering away, revealing the name "Joseph M. Griffin Hall" over the entrance, the words being in gold against a black background.

With the playing of "America" by the band, in which the gathering joined in singing, the ceremony came to a close.

The Dedication Committee was composed of P. G. K. Albert A. Fee, Frank Miller and Jeremiah Towhill.

Seated near the speakers' stand were the Trustees of the Council: Mack Paradis, Joseph Souza, and Anthony A. Sylvia, PGK. Other officers in the Council who were present were: Dept. Grand Knight Herbert Cabral, Chancellor Edward Dorais, Recorder Antone J. Foster, Finance Secretary Frank L. Hardy, Treasurer Byron Dunham, Lecturer Arthur Desrocher, Advocate Joseph Senecal, Warden James F. Walsh, P. G. K., Outside Guard John R. Reis, Jr., Inside Guard Joseph Visco.

Fr. Joseph M. Griffin first came to Nantucket Feb. 22, 1913, to succeed Rev. Fr. Thomas Kelley as the pastor at St. Mary's Church. He was born in Brookline, Mass., July 28, 1876, and upon graduating from High School went to St. Mary's Theological Seminary, Baltimore, Mass., where he took the vows of his priesthood. He was ordained on Dec. 17, 1904.

During the years from 1913 to 1947, Fr. Griffin became an island fixture, the beloved leader of his Church, and an esteemed citizen of the town. He was admired and respected by all denominations and when death came to him at Fall River on Jan. 28, 1947, the entire island mourned the passing of a true friend.

### Rev. Father Hull Ordained to Priesthood.

St. Mary's Church was the scene of a beautiful and impressive ceremony, Sunday morning last, when the Rev. Fr. Lester Lawrence Hull, of Nantucket, observed his first solemn mass. He had been ordained the day previous in Fall River, and had come to the island to observe this most solemn ceremonial.

The young priest was assisted by Rev. Fr. Griffin, pastor of the church, Fr. Higgins, also of this parish, Fr. Meade, of Fall River, and Fr. McEwan of New Bedford.

The five priests in their golden vestments, the symbolic ceremony of the mass and the singing of the male choir made it an occasion long to be remembered. Relatives and friends of the young priest, together with many acquaintances from other denominations, were among those who crowded St. Mary's to capacity.

The Rev. Fr. Meade, of Fall River, former assistant to Fr. Griffin here, preached an eloquent sermon, in which he remarked that, despite the fact that Nantucket has a wealth of history and tradition, this was the first time one of her sons celebrated his first solemn mass here as a member of the Roman Catholic clergy. Fr. Meade's short sermon was a fine tribute to Fr. Hull and to the brotherhood of the faith.

Before the closing of the mass, the beloved pastor, Fr. Griffin, thanked the assisting priests and the visiting choir for their services.

"We are all proud of Fr. Lester," said Fr. Griffin, "and we all know he will find a great success. I can remember him as he studied here in the Sunday school, and I suppose he must have said to himself, 'Fr. Griffin, you are getting old.'" He smiled as the congregation chuckled.

"In the light of the prevalent feeling throughout the world today," went on the pastor, "the entrance of young men into the priesthood is a notable event, and Nantucket should be proud of Fr. Hull."

At the conclusion of the service, the young priest conferred his blessings upon the many who crowded the altar rail.

Rev. Lester Lawrence Hull, ordained to the priesthood Saturday, May 26, at Fall River, was born in Nantucket, October 2, 1907. He is the son of Lester and the late Helen (Ayers) Hull, and attended Nantucket's public school until he entered the Academy of the Assumption, Wellesley, where he finished his grammar school education.

He studied four years at St. John's Preparatory school, spent two years at Holy Cross College, and then graduated from St. Bernard's Seminary at Rochester, N. Y., where he completed his studies for the priesthood.

### STILL ENDEAVORING TO PLEASE!

—THE—

Portuguese United Benevolent Soc'y

—Will give a grand—

## Masquerade Ball

—AT—

Alfonso Hall, MARCH 17, '98

Special attractions will be offered, which will be announced later.

The committee desire to express to the public the deep appreciation of the patronage and courtesies already extended the society, and respectfully solicit a continuance.

JOHN MURRAY, JR.,  
PHILIP MURRAY,  
MANUEL SYLVIA,  
JOSEPH J. LEWIS, } Committee

115-11

MAY 21, 1949.





Photo by S. Day

Rev. James J. Gerrard, Auxiliary Bishop of Fall River, and his assistants watch the procession of 105 boys and girls as they enter St. Mary, Our Lady of the Isle Church, for confirmation ceremony. In the group, left to right, are Rev. Cornelius J. O'Neill, of Vineyard Haven; Bishop Garrard; Rev. Robert F. Kirby, Nantucket; Rev. James Buckley, Sacred Heart Parish of Fall River; Rev. William McMahon, Director of the Lakeville Boys' Camp, and Kenneth N. Pease, who drove the Bishop and his party to church.



Photo by S. Day

This beautiful statuary group in St. Mary's Cemetery is the gift of an off-island benefactor. It contains the Crucifix, The Virgin Mary, and St. John, and is carved from Carrara marble. It was made in Carrara, a small town in the province of Tuscany, Italy, and was placed in the cemetery over the past weekend by workmen from the Da Prato Company of New York.



The procession of boys and girls entering St. Mary, Our Lady of the Isle Church, for confirmation ceremonies was observed by Bishop James J. Gerrard and priests.



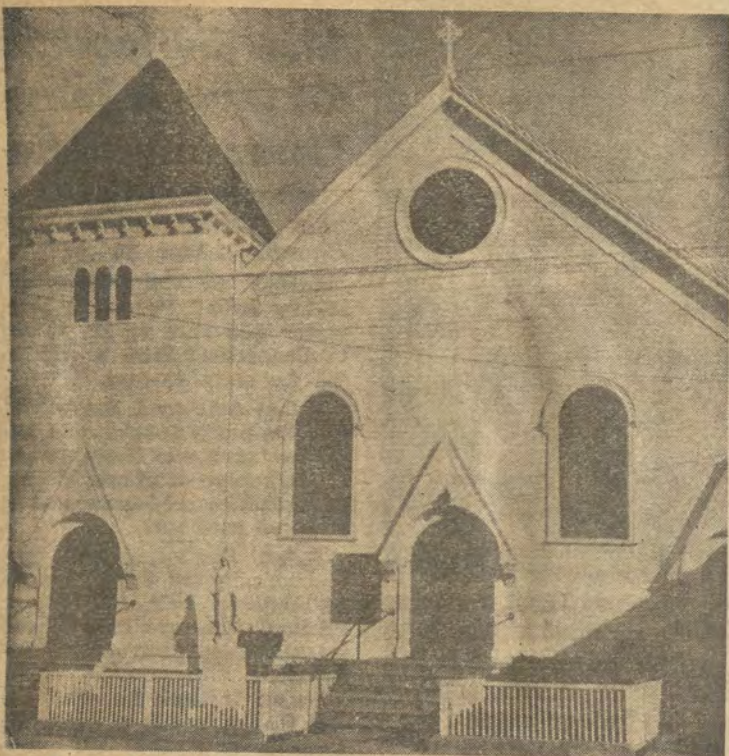
Photos by S. Day

The girls, gowned in white robes and wearing red hats, and the boys with their red robes, made a very impressive and handsome picture as they entered St. Mary's Church for confirmation.

June 1, 1962

May 25, 1962





CHURCH OF ST. MARY, OUR LADY OF THE ISLE  
Nantucket

## Family Spirit Characterizes Island Parish of Nantucket

An intimate family atmosphere characterizes the parish of Our Lady of the Isle, Nantucket, farthest outpost of the Fall River Diocese. The island is located about three hours by boat from Woods Hole and is also reached by plane, weather permitting.

Records of Catholicism on Nantucket go back to 1849, according to records compiled with the aid of Miss Grace Brown Gardner, island historian.

An 1897 clipping from a New Bedford newspaper notes: "There are no records preserved of the early meetings of Catholics in Nantucket, but it is known and remembered by several persons that as early as 1849 public Mass was celebrated in the old town hall which stood near the soldier's monument by the Rev. Father McNulty of the New Bedford church."

"The Catholic population was then small, and the meetings were not frequently held. Mrs. Lucy Sullivan, who was a native of Nantucket, had espoused the faith during a brief residence on the continent and having married a gentleman of the same faith, she was perhaps the leader in arranging for Catholic religious services in Nantucket under the ministrations of the New Bedford priest."

### First in Nantucket

"This lady, who was of superior intelligence and rare executive characteristics, is reported to have assisted the Rev. Mr. Pollard, rector of the Trinity Episcopal church in Nantucket, about this time, in adopting the 'high church' features of Episcopalianism, which have since become prominent in that church. And the late Rev. Ferdinand C. Ewer, D.D., at one time rector of the Grace Church in New York, is authority for saying that the 'high church' practice in America had its first exhibition in Nantucket. The Rev. Mr. Pollard soon after made his transition to the church of Rome."

### "Succeeding Father Tallon

came Fathers Foley and McMahon of New Bedford, and up to this time the society had been under the spiritual guidance of the New Bedford priests. Then came Father O'Connor of Harwich, Fathers McCabe, Brady, McComb and Clinton from Sandwich. And lastly Rev. Father McSweeney, the present priest who makes his home parish at Woods Hole, and under whose judicious management the new church is being constructed.

"The Reverend Father Hughes, a missionary priest from Portugal, visited the Island about 1875, and was instrumental in bringing back many persons to the Catholic fold, and in many other ways increasing the spiritual welfare of the church. Other Priests, who have visited the island at different times, have also celebrated Mass at St. Mary's and ministered unto the communicants in other ways."

### Footnote to History

The full title of the Nantucket church is St. Mary, Our Lady of the Isle and it is affectionately known simply as St. Mary's.

Concerning Mrs. Sullivan who was instrumental in bringing the first known priest to Nantucket in 1849 there is a scrap of additional information: a possible clue to her great desire to have a priest on the island can be found in the records of Town Clerk C. Clark Coffin, which show that Charles, a son of Mr. and Mrs. Sullivan was killed in an accident in 1848, at which time no priest was available.

Hence, it is believed, the great effort on the part of his mother to obtain the ministrations of a priest for the population.

Additional knowledge as to early Catholicism on Nantucket is found in the Nantucket Inquirer and Mirror for Oct. 27, 1858, which states "Catholics in Nantucket: from the fact that Father Hennis officiated in this place on Sunday, and has made several periodical trips to the island heretofore, we infer that there are some followers of the Cross on the Island."

### Father Hennis

"This class of our population, all Irish, have recently purchased a large hall known as Harmony Hall to be used as a Catholic Church, and intend soon to have a priest settle here. We believe there are some three hundred of this faith here."

There is extant a copy of a letter written by Father Hennis

"Meetings from this time were occasionally held at various places, at one time in the old Quaker school-house which stood in the rear of the Trinity church on Broad Street, and in the Pantheon hall. The Rev. Father McNulty continued to minister unto the people as long as he continued in New Bedford."

"And after him the Reverend Father Hennis, who is kindly remembered as priest of the New Bedford church until he died, about 1858, made periodic visits to the Island and conducted religious services."

"The Reverend Father Tallon succeeded Father Hennis, but it was during Father Hennis' time that the Harmony Hall was purchased as a permanent place of worship and known as St. Mary's."

### Continued from Page Sixteen

from New Bedford in July of 1856, in which he notifies one Patrick Sox that he will be in Nantucket Sunday, Aug. 3. He adds the mysterious note "Please make known to the Collectory that they may have their lists ready at my coming."

Until 1861 service to island Catholics was supplied by priests from New Bedford, but in that year boat service from New Bedford was suspended. Regular trips were still made from Hyannis, however, and priests from Cape parishes began to come to Nantucket.

Until 1903, though, when St. Mary's for the first time became a parish with a resident priest, the Catholics of Nantucket were visited no oftener than once every three weeks.

Between 1869 and 1875 emigrants from Portugal and the Azores swelled Nantucket's Catholic population above the 500 mark. With each year the Island was being recognized as an ideal Summer resort by more and more mainland residents and during vacation months Sunday congregations were doubled.

### Permanent Pastor

In 1886 a group of Catholic women, led by Mrs. William Lawrence and Mrs. Richard White, initiated a campaign for the assignment of a permanent pastor to St. Mary's.

The group issued a public appeal, declaring: "The large Summer congregations and the unhappy condition of so many in great sickness without proper religious consolation during the greater part of the year, has caused the more active Catholics to take steps towards establishing a priest in this town permanently."

"To this end, an early meeting is to be called for all who are in any way in sympathy with the movement, and it is greatly desired that our visiting Catholics may be ready and anxious to further this good intention."

In 1871, long before the much desired permanent pastor had been assigned to Nantucket, the island had acquired its own cemetery. It was blessed by Rev. Peter Bertoldi of Sandwich and ground for it had been acquired by Rev. Cornelius O'Connor, then pastor of the Harwich parish.

### Harmony Hall

Harmony Hall, mentioned above, stood on the site of the present church. It was sold and removed in May of 1896 and the new church was erected by Rev. Charles McSweeney. The first Mass was said in July of 1897.

Father McSweeney was much beloved in Nantucket. The Inquirer and Mirror editorialized: "He has been unwearied in his exertions to establish St. Mary's Church of Nantucket. His uniform courtesy has endeared him to many Protestants in our midst, while among his own church people, he is universally loved."

The priest made trips to the island every three weeks until he was transferred in 1901 to Immaculate Conception Church, Fall River. He was succeeded by Rev. James M. Coffey, who served for 18 months as the last of Nantucket's mission priests.

When Father Coffey was transferred to St. Mary's Church in Taunton the island paper once again paid editorial tribute: "Father Coffey has been a most energetic worker for all that was good and a comfort to all who knew him."

"Not only to the Catholics of Nantucket has the Reverend Father endeared himself, but to the Protestant community as well has he appealed by his broad and liberal views, his cheery, sunny disposition and his manly traits of character. In the short year and one half which he has had charge of St. Mary's, he has more than doubled attendance at services."

### Father McGee

On June 1, 1903, Bishop Harkins of Providence, then Ordinary of what was to become the Fall River Diocese, announced assignment of Rev. Thomas J.

McGee, D.D. to the post of permanent pastor of St. Mary's.

Father McGee, a graduate of the American College in Rome, was considered one of the most brilliant churchmen in the Diocese. He became known as "nature's nobleman" because of his great love for the outdoors and it was not uncommon for parishioners to meet him riding over the moors on horseback or hiking through the island woods.

The new pastor rented quarters for a rectory until he purchased the former Benjamin Eston estate for a permanent headquarters. He remained at Nantucket until 1910, when he was succeeded by Rev. Thomas Kelley, who served three years. During Father Kelly's pastorate, the church acquired a pipe organ for \$2,600. Today, after being rebuilt and redesigned, it is estimated to be worth at least \$15,000.

over  
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#### Father Griffin

Rev. Joseph M. Griffin succeeded Father Kelley in 1913 and until 1926 he was alone on the island, except during the Summer months, when he was supplied with temporary assistants.

Thus a great number of priests of the Diocese had the opportunity to know Father Griffin and to revere him as the "patriarch of the island." Among his Summer assistants were Bishop Connolly and Msgr. Hugh Gailagher, now pastor of St. James Church, New Bedford.

The first year-round assistant Father Griffin had was Rev. George A. Meade, who came to Nantucket in 1926.

In 1928 Father Griffin purchased a new rectory, within a few minutes walking distance of the church. This arrangement was much more satisfactory than the previous one, since the Eston estate was some distance from St. Mary's.

In all, Father Griffin served St. Mary's 34 years. In a very real sense, say those who knew him, his was a "hidden life," as far as the world was concerned.

His trips to the mainland were few, and paradoxically, he does not appear to have been particularly fond of the water, except to look at.

In his later years the story is told that he accompanied the late Bishop Cassidy for a day's outing on a fishing boat and that when he returned to land he said firmly, for all the world to hear, "The first time, and the last time!"

#### Many Accomplishments

In addition to the purchase of a new rectory, Father Griffin enlarged the area of St. Mary's cemetery. His charity, it is recalled, was not confined to his parishioners, for he helped those in need, no matter what their faith.

His popularity and good works were recognized on his 25th anniversary, when he was feted at a public dinner and presented a plaque by the Nantucket Masonic Lodge.

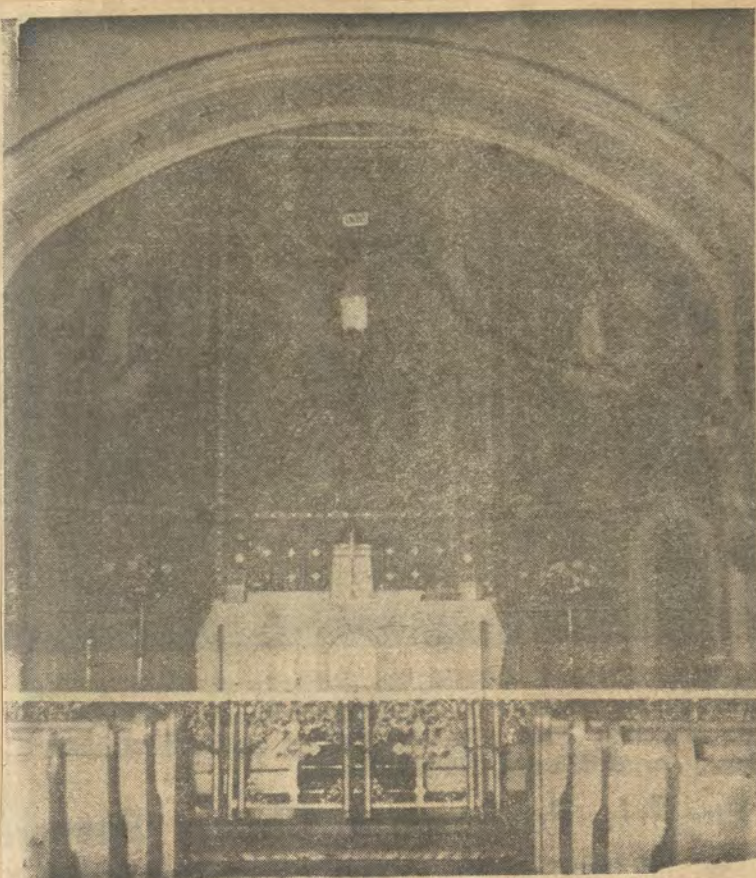
Father Griffin literally and deliberately, since he was offered many opportunities to accept a mainland parish, gave his priestly life to and for St. Mary's. He

**Continued from Page Seventeen**  
left behind him a memory of devoted service, a tradition carried on by his successor, Rev. Thomas F. Fitzgerald, who was also to consecrate his priesthood to service of Nantucket Catholics.

Father Fitzgerald served at St. Mary's from 1947 until his death in 1954. He built up the parish treasury and organized St. Mary's Guild, an effective fundraising organization.

He looked forward to the day when it might be necessary to build a larger St. Mary's and he made every effort to provide for that eventuality.

He was succeeded by Rev. Edward F. Dowling, who came to Nantucket in June of 1954. One of his first projects was the construction of a basement hall and under his supervision what had been nothing more than a coal cellar became Our Lady's Hall.



NANTUCKET CHURCH INTERIOR

The work of major repair on the 60 year old church was also begun by Father Dowling, with the installation of a hardwood floor in the body of the building. Pews were scraped down to their original oak grain and parishioners donated funds to erect a statue of Our Lady of Grace in the front of the church.

#### Father Carey

Succeeding Father Dowling in February of 1960 was Rev. Daniel E. Carey, now serving the island parish. He had previously been stationed from 1952 to 1959 as assistant at St. Mary's, so was well known to Nantucketers.

The work of restoration and redecoration of the church, begun during Father Dowling's pastorate, has been continued by Father Carey. Today St. Mary's interior is, as islanders say colloquially, "some different."

Armand Masseur of Providence, noted ecclesiastical artist, has redecorated the sanctuary and the altars have been redesigned and rebuilt in conformity with the new liturgical em-

phases on the tabernacle.

With the new liturgical em- main altar and two side altars, the sanctuary has been tiled and a predella built for the altar. New wood-carved statues are in place, and the stations of the cross are also of wood. New kneelers have been installed throughout the church.

The baptistry has been relocated and also is adorned by a Masseur painting and a crucifix purchased in 1916 by Father Griffin has been moved to a prominent place over the main altar, while a new side entrance and staircase have been built in the area formerly occupied by the baptistry.

During the Spring of 1962 the work on the organ, previously mentioned, was accomplished. The choir loft area is equipped with new pews.

#### CHRISTIAN DOCTRINE

Our Lady's Hall is primarily used as "a delightful and most efficient area for the instruction classes in Christian Doctrine."

Father Carey and his present assistant, Rev. Robert F. Kirby, are working towards canonical erection of the Confraternity of Christian Doctrine in St. Mary's parish. In the meantime, however, no time is being lost. The parish has 370 children and high

school students enrolled in classes and 56 women and eight men are currently aiding Father Carey and Father Kirby in giving instructions.

"Because of the advantageous location of the church in the heart of town," notes Father Carey, "we are able to have our classes come, one at a time, during the week. Our procedure is unique in that while a class is being conducted by one of the Fathers, each child is interrogated individually, on the whole assigned lesson, by one of the lay helpers, in another part of the hall."

Parochial school textbooks are provided for every elementary grade child and film slides are also in constant use. Additionally, a graded religious books library is available to the children and 800 of the best and most recent books in the field are in circulation.

Each student also receives, free of charge, a weekly Catholic magazine. Youngsters are reminded that the catechism classes are serious business by report cards, issued at the end of each regular school term.

#### No Fooling

Advantage of St. Mary's catechism system, says Father Carey, is that "a child's time is completely occupied in class." If he isn't receiving individual aid from a lay teacher, he is watching film strips or listening to group instruction from one of the priests.

For grown-up parishioners as well as the children, St. Mary's downtown location is a spiritual boon. A great portion of the population are in the vicinity of the church almost every day, and most take the opportunity to make a quick visit.

"We have all the advantages, therefore, of a downtown chapel, as well as all the advantages of parochial life. It is possible for us to have mid-morning rosary during October, November and May, and late afternoon novenas."

Winter Catholic population is about 1450 souls, of 3500 total island dwellers. But during the Summer attendance at St. Mary's triples, necessitating six Sunday Masses, instead of Winter's three.

#### Tourist Attraction

Again because of its central location, St. Mary's is a favorite tourist pausing spot. One proof lies in the fact that in the past two Summers, 5,000 picture postcards of the church's new sanctuary have been purchased from vestibule racks.

Nantucket is a pleasant boat ride from Woods Hole during the Summer, relates Father Carey, but during the Winter the island is often stormbound and mail, papers and foodstuffs are delayed in delivery.

What do Nantucketers do during the Winter months? It's a question often asked, says the island pastor. He says they maintain and repair Summer residences for absent owners, go scalloping and, of course, maintain service industries.

A highlight of parish life during the past year was the dedication of a Crucifixion Group in St. Mary's cemetery. Five foot figures of St. John and Our Lady standing at the foot of a 12 foot cross are of Italian sculpture and were imported from that country.

Although separated by miles of ocean from the mainland, Nantucket is not out of touch with the Diocese. As often as possible priests from other areas are invited to lend spiritual assistance to the island parish.

#### Many Help

At the annual Lenten retreat various religious orders send representatives to conduct services and at Forty Hours Devotion conducted during October, there are always priest guests sharing in the ceremonies.

Recently Rev. Raymond McCarthy of the Diocesan Family Life Bureau conducted a conference for parents of high school students; and Rev. Reginald Barrette followed with a similar discussion for parents of younger children.

The Anchor  
Fall River

Dec. 27, 1912

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THE KNIGHTS OF COLUMBUS BASE BALL TEAM WHICH WON THE LOCAL SERIES.  
From left to right: (Rear)—Thomas McGrath, manager, Fred McLean, Jack Driscoll, William McIntyre, Everett Lamb. (Seated)—Francis Gurl, Manuel Pacheco, Arthur Collins, James Osborn, Albert Balyea. (Front)—Antone Souza, Manuel Souza.

Sept. 14, 1929

#### Our Lady of the Isle Parish Institutes New Mens Club

On Sunday evening, March 27, 1960, the men of Our Lady of the Isle Parish met in Our Lady's Hall in the basement of the church to form a men's club.

The following officers were elected: Charles P. Flanagan, President; Albert Lavoie, Vice-President; Donald E. Terry, Secretary, and Albert Fee, Treasurer.

Having in mind the redecorating and renovating of St. Mary's Church, plans were drawn up for a summer campaign.

The campaign will commence with a parish party to be held the latter part of June at the Sea Cliff Inn. It will terminate the week of August 15 with a mammoth auction which will be held in the ball room of the Sea Cliff Inn.

The following were in attendance at the initial meeting: Lawrence Ayers, Herbert Cabral, Joseph Cody, Leslie F. Costa, Maxwell Deacon, Raymond De Bettencourt, Maurice Dee, Lincoln Dunbar, Harold E. Dunham, Albert A. Fee, Hugh Fitzpatrick, Charles P. Flanagan, Martin Foley, Walter D. Glidden, Jr., Walter F. Glowacki, Robert G. Haley, John H. Hamblin, Frank L. Hardy, Matthew Jaekle, Bert Johnston, James M. Killen, Paul Kirby, Albert Lavoie, Joseph P. Lennon, Thomas F. McAuley, William Murray, Kenneth N. Pease, Edmund T. Pollard, John Reis, Manuel Reis, William L. Reis, Jr., David Roberts, Harold B. Ryder, Jr., Joseph Santos, Joseph Senecal, Albert L. Silva, Antone S. Sylvia, Manuel F. Sylvia, Peter I. Sylvia, Edward J. Tarvis, Donald E. Terry, Austin F. Tyrer.

In addition to planning for the temporal affairs, the Mens' Club of Our Lady of the Isle volunteered to stand a "watch" as members of the Nocturnal Adoration Society during the exposition of the Blessed Sacrament from Holy Thursday night until Friday morning.

A fund raising committee was nominated: Albert Silva, Chairman; Frank L. Hardy, Joseph Lennon, Harold B. Ryder, Jr., Michael Sivik, and Lincoln Dunbar.

Apr. 1, 1960







### Interesting Facts Relating to Unitarian Church.

In view of the coming observance of the 125th anniversary of the Unitarian Society in Nantucket, some facts relative to the organization and history of the Unitarian church may be of interest.

The building which stands on the west side of Orange street, on the approach of the hill, is really the "Second Congregational Meeting-house", although generally known as the Unitarian church.

The land on which it stands was purchased (with the dwelling-house and barn then standing upon it) for \$2850 from Thaddeus Coffin, William Riddell, Samuel Cary, Jonathan C. Briggs, and John Brock, Jr., (they being a building committee appointed by those interested) "being a certain tract or piece of land in Nantucket near Wesco Hill, being in the Fish lot, share Number Two and Three." This deed which is preserved, was dated July 23, 1808, and acknowledged before Isaac Coffin, Justice of the Peace.

William C. Drew (probably of New Bedford) furnished the first lumber for the building, under date of Oct. 22, 1808, to the amount of \$713.60, which included 52 thousand shingles at \$2.84 per thousand, and 2500 clapboards. The freight bill on this, including the first instalment of "timber", was \$44.67.

Clear pine boards at that time were purchased for \$11 per 1000 feet; today, if obtainable, would be worth \$200 per 1000 feet. Where they used the clapboards cannot be told, but



THE UNITARIAN CHURCH

that they did it is indicated by above also by bill of Hussey & Barnard, dated Aug. 3, 1809, for a further supply. Spruce sold for \$10 per thousand, and "joice" for 1 1-2 cents per running foot.

Elisha Ramsdell was the builder. The raising of "the extra tower" whatever that may mean, occurred Dec. 7, 1808.

It cost \$40 to frame it, and \$40.75 to raise it. In May, 1809, the tower was finished and on the 25th of the month, Elisha Ramsdell, the builder, completed the outside of the building under his contract, and drew \$1400. One "box, for publications," he furnished for \$2.50.

## Unitarian Church



Looking up Stone Alley.

### THE ROLL OF THE MINISTERS IN CHARGE OF THE SECOND CONGREGATIONAL CHURCH (UNITARIAN), FROM 1810 TO 1902.

This church was organized and incorporated in 1810. It was an offshoot from the First Church, started as a protest against the undue strictness and close surveillance exercised over its members by that church in the matter of recreations and amusements, rather than a withdrawal on account of any wide divergence on the question of doctrinal belief. The first minister was the Rev. Seth F. Swift, and his pastorate, in length of service, ranks him as the fourth on the roll of Island pastorates that exceed the average—White and Shaw, of the North or First Church, standing ahead of Swift, with pastorates of twenty-five and twenty-eight years, respectively, and the Rev. James E. Crawford, colored, pastor of the Pleasant street colored Baptist Church, who leads the Island pastorates with a term of forty-one years, 1847 to 1888.

The ecclesiastical year of the Unitarian church dates from April first, or thereabouts. As a rule the pastoral term of service conforms to that date, or begins and ends with that date.

1. SETH F. SWIFT.	1810-1833.	23 years.
2. HENRY F. EDES.	1834-1842.	8 "
3. WILLIAM H. KNAPP.	1844-1850.	6 "
4. JACOB G. FOREMAN.	1852-1853.	1 "
5. GEORGE H. HEPWORTH.	1855-1857.	2 "
6. ORVILLE BRAYTON.	1859-1862.	3 "
7. JOHN K. KARCHER.	1863-1865.	2 "
8. THOMAS DAWES.	1865-1871.	6 "
9. LEMUEL K. WASHBURN.	1871-1872.	1 "
10. JESSE H. TEMPLE.	1873-1873.	$\frac{1}{2}$ "
11. NAHUM A. HASKELL.	1873-1877.	4 "
12. JAMES B. MORRISON.	1877-1880.	3 "
13. JOHN R. SAVAGE.	1880-1883.	3 "
14. HENRY F. BOND.	1884-1885.	1 "
15. CYRUS A. ROYS.	1886-1893.	7 "
16. FREDERIC P. S. LAMB.	1893-1898.	5 "
17. GEORGE H. BADGER.	1898-1899.	1 "
18. JOHN FREDERIC MEYER.	1900-	2 "

The building was dedicated to the service of God, Nov. 9, 1809, the sermon being preached by Rev. Seth F. Swift, the first pastor, who was ordained Friday, April 27, 1810. He remained the pastor for 23 years. As the several pastorates and religious history of the church have been covered fully by Rev. J. F. Meyer in a leaflet published in 1902, we make no further reference to that part of the church's history, except to note here that Nathaniel Barrett and Henry Riddell were the first deacons, and were elected May 27, 1810. [Mr. Swift's first receipt for services, to Feb., 1810, is preserved.]

Early in 1810 pews were sold for raising funds. The building operation had been financed from the start by notes given by members of the building committee, under authority of a vote of their associates.

June 14, 1810, the association was incorporated (one year before the First Congregational Church) when Thaddeus Coffin, Richard Cary, Samuel Cary, Samuel Swain, Zopher Hayden, Thomas H. McCleave, David Myrick, Aaron Mitchell, Timothy Folger, Jr., Jeremiah Lawrence, James Barnard, Ebenezer Watts, Daniel Whitney, George Myrick, Jonathan C. Briggs, William Coffin, Jeremiah B. Wood, Reuben Baxter, Hezekiah B. Gardner, Henry Riddell, Elisha Starbuck, John Brock, Jr., Peter Hussey, William Riddell, Elisha Raymond, Zaccheus Hussey, Matthew Pinkham, Abel Rawson, Samuel Riddell, Albert Gardner, Benjamin Glover, Eliza Bunker, Samuel Barker and Wyer Swain, (with such other persons as shall associate and become interested with them in manner hereinafter mentioned) became incorporated and made a body politic by the name of the Second Congregational Meeting House in Nantucket.

June 25, 1810, Elisha Ramsdell's bill for building the new meeting house was paid in full.

July 21, 1810, Anna Gardner's bill of \$51.34 for ordination dinner was paid.

Up to and including September 5, 1810, the cost of the building had been \$8,533.36. Here the record closes, referring to accounts of treasurer in new book. But the next treasurer's account starts in 1819. Possibly the missing book may have been among "valuable papers belonging to the society lost during the great fire of 1846," referred to in a note on file.

The original grant of land for a Burial Ground (later known as the Unitarian Burying Ground and now Prospect Hill Cemetery) was made by the Proprietors of the Common and Undivided Lands of Nantucket, May 11, 1811.

Singing schools were held in the Gallery in 1810.

In 1815 the Portuguese bell was put in the tower. A Catholic bell on a Unitarian Church could not have found a better place.

In 1823 the first "town clock," (which was made on the island) was installed and did duty until the new E. Howard & Co. clock replaced it in 1881—a gift to the town by William Hadwen Starbuck. The first clock was made by Samuel Jenks. James

JULY 15, 1933

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over



Winslow worked upon it in the old Morris House, Main street, in 1822.

In 1830, the tower having become dilapidated it was taken down and a new one erected. Paul West loaned money for the purpose to the tune of \$2233. James Weeks did the carpentry work, and James Austin coppered the dome—two Quakers laboring on a Unitarian spire. Perez Jenkins built it, from ground up, of yellow pine timbers.

The same year the organ was purchased.

In 1844 extensive changes were made to the interior of the church. They were very elaborate, and included changing the ceiling to an arch, putting in the large windows on the sides to replace those there, etc.

Throughout its history, to within a very few years, the Society was a borrowing corporation. It represented in its membership influential people and people of great wealth for those times, and they appeared to find no trouble in getting all the accommodation they needed of the bank or from among their number, and we are inclined to think some of them were generous-hearted and never called their loans. But we find a letter from one irascible old money lender, who wrote the treasurer to the effect he wanted his note paid, as he needed the money, continuing with these words: "There are two or three years' interest due, and you have had my money 20 years, and now I want it settled." He was one of the wealthiest men of his day.

Today the Society is in excellent financial condition, inasmuch as it has no debt, and good prospect of a betterment of its resources at an early date.

Several times during its history there have been steps taken to dispose of the property when finances were low, and appeals for aid unanswered. Within a very few years the proprietors went so far as to pass a vote to dispose of the property to the American Unitarian Society, and appointed a committee to carry out their action. The deed was drawn, ready for signatures [it is on file], but it was never executed, which, in our mind, is fortunate.

In 1851 the pews were valued at \$9230, 49 of the 76 pews being owned by individuals.

The choir (like all choirs) has had its vicissitudes, and individual members, and collectively, the talent has had its heart-breaks. Among some of the old letters, those of Love Parker (the first local organist) and Mary Moore stand out as particularly sarcastic and peppery, when they were dropped from the service and considered their abilities as organists had been assailed.

### Something Familiar.

The Unitarian Church began as an offspring or separation of the Orthodox Congregational Church. It was known as the Second Congregational Church in its early days. The separation was a part of the religious development of the day and an effort to liberalize the discipline of the church. The doctrine of the church was patterned after what was so-called the "Half-way Covenant", which originated with the Old South Church, Boston.

The Meetinghouse which was erected for this new congregation (the present day Unitarian Church) was built in 1809 on Orange street and at that time



was known as the South Church. The building was dedicated November 9, 1809. The dedicatory sermon was preached by Reverend Seth Freeman Swift. The first public preaching in the new Meetinghouse was on November 12, 1809.



THE HISTORIC PORTUGUESE BELL.

### The "Gilded Dome" To Shine Forever.

Editor of The Inquirer and Mirror:

For the information and satisfaction of those who have contributed to the permanent fund which has been raised to keep the South Tower perpetually gilded, I wish to report that the required sum of \$1000 has been more than realized. While further subscriptions will be gladly received, no further gifts will be sought by the Laymen's League.

This plan for a perpetual upkeep fund originated with the late Roland B. Hussey and was launched and well started by him. It has since been carried forward to completion by the Laymen's League connected with the Unitarian Church. Scores of our own townspeople contributed to the fund, while dozens of persons of Nantucket descent, now residing in nearby or remote places, together with many summer residents, generously responded to the League's appeal.

Two extracts from letters accompanying subscriptions show what a sentimental niche the "gilded dome" occupies in the thoughts of some of the donors to this fund. With a gift which came from a western state this message was sent:

"I have just been reading the Inquirer and Mirror and have seen your striking advertisement on the second page and I enclose a small contribution to help keep the tower gilded forever. I know few thrills like the one I get when I first see the gilded dome of the Unitarian Church. Mrs. T. and I love Nantucket as we love few places in this country."

From Panama Canal Zone this word came:

"The greeting flashed by the shining South Tower cannot be allowed to fail those of us who are unfortunate enough to be only occasional sojourners on the Isle of our birth and devotion. I trust all the funds necessary will be quickly forthcoming."

Many other appreciative words might be set down herein, but these two quotations are enough to show how much this plan interested and stirred many persons.

F. V. Fuller.

The ladies of the Unitarian society of Nantucket purchased some time since a dwelling house abutting upon the church premises, with the intention of converting it into a social home for special gatherings. It now seems probable that the original intent cannot be realized, and many of the members are desirous of converting the property into a parsonage for the newly chosen pastor. But there are others who think the trustees have no right to change the purpose for which the funds were raised to purchase the estate.—N. B. Standard.



### Something Familiar.

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was known as the South Church. The building was dedicated November 9, 1809. The dedicatory sermon was preached by Reverend Seth Freeman Swift. The first public preaching in the new Meetinghouse was on November 12, 1809.

The bell which is now in the tower of the church is one of the important sights for visitors of Nantucket and is 125 years old. It was purchased in Lisbon, Portugal, in 1810, and was one of six chimes intended to be placed in a Catholic convent but had not been consecrated and was therefore sold. Captain Charles Clasby of Nantucket was the buyer of the bell and it is not certain whether he purchased it by order of the Church Council or on personal impulse. The bell was carried to Nantucket with great difficulty in 1812 on the schooner William and Nancy, which was owned by Samuel Cary and captained by Thomas Cary.

It happened that while the schooner was homeward bound, war was declared between Great Britain and the United States (War of 1812). During the entire journey the crew feared a British attack and, although there were several cruisers off the coast of the island when the schooner came to port, it came in direct contact with none of them and therefore deposited its priceless treasure safely at its destination.

The "Lisbon bell" was hidden in the cellar of the store owned by Samuel Cary and was kept there until three years later when the war had finally come to a close. In 1815 subscriptions were started for the payment of the bell and \$500 collected.

The bell was first rung on December 18, 1815, on which day a son was born to one of the prominent sea captains. The captain later informed his friends in a rather proud manner, that he had previously arranged to have the bell rung on the happy occasion. The bell is elaborately ornamented. The ornamentation consists of a cross with a nimbus, some unusually difficult scrolls and three lines of lettering; two at the top, and one at the rim of the bell. The translation of the inscription is as follows: "To the good Jesus of the Mountain the devotees of Lisbon direct their prayers, offering Him a complete set of six bells, to call the people and adore Him in His sanctuary (two top lines). Done in Lisbon by Jose Domingues Dacosta in the year 1810."

The bell has a variation of uses. It is rung to denote the hours of 7.00 A. M.—12.00 noon—and again at 9.00 P. M., which is known as curfew time. At these respective hours the old bell strikes 52 times (through custom only). Town-meetings are also called by the ringing of the bell. Billie Clark often passed this old bell on his way to the look-out, to which he went every day to watch for the incoming ships. The bell at one time was used as a fire-alarm.

When the church was first built it had no clock but in 1815 one was installed. The story is told that the South Church in Boston sent word to Nantucket that they had a very fine clock in their tower but had been so unfortunate as to have their bell broken, and asked at what price the Unitarians would sell their prominent bell. The Unitarians of Nantucket replied that they had a very fine bell (with which we all most certainly agree) in their tower and at what price would the Old South agents sell their clock. This to us seems merely like a joke between the two churches because it never amounted to any gain for either party concerned.

The old clock lasted until 1881 and then the congregation started to think about purchasing a new one. However, Mr. William Hadwen Starbuck of New York presented a clock to the town as a gift and this is the clock which is now in the Unitarian belfry and lets us know it is there every hour of every day. The clock is one of the largest sizes made by E. Howard and Company of Boston and is a finely adjusted and handsome piece of machinery. It occupies the same room as the old one, a new floor having been laid to place it upon. The time weight, which is suspended by a wire rope, occupies a box built in front of the tower and the weight of it is 1200 pounds; the ball of the pendulum is 100 pounds. On an iron frame which holds the works is fastened a plate,



bearing the following inscription: "Presented to the Town of Nantucket by William Hadwen Starbuck, 1881."

The dome of the church, which is now very noticeable, was not always gilded, as the older school may recall. In the Nantucket Inquirer of May 28, 1881, a suggestion appeared which read as follows: "Would it not be well if a sufficient sum was raised by subscription, or otherwise, to gild the dome of the tower? It would set off the handsome new clock faces finely." A prominent citizen heeded this suggestion and, as a gift, he had the dome gilded.

Now, when you think of it, the Unitarian Church and its two historical instruments mean much in the daily life of all Nantucketers. The curfew has become a part of the day to us, so that we are unconscious of it ringing but, let the toller once omit it, and every one of us would miss its remarkable silvery tone.

Dorothy Murphy, P. G.

### Minister Resigns

The Rev. Carlyle H. Meacham, pastor of the Unitarian Church has resigned his pastorate here, effective in November. He, his wife and child will leave here next week for Dickinson Center, N. Y. on a month's vacation. The church will be closed in the interim.

**FREE SEATS.**—There is a movement being made to have the seats in the Unitarian Church free to all, and the following report from the committee, in relation to it, was read by Rev. Mr. Morrison, the pastor, on Sunday evening last:

The committee of the Unitarian Society have thought it best, before the annual meeting of said society, to call your attention to the future maintenance of our present organization as a religious body, and to the best means to make it a sure success, so that its benefits may reach every man and woman upon the Island—in fact, all who have an interest in liberal Christianity; and those of you who want to carry forward what our fathers established and sustained through an eventful period of their lives, are earnestly requested to co-operate with us in this new departure. We wish to call immediate attention to what we, as a committee consider the best means calculated to promote the welfare of the society.

We recommend the opening of the church free to all who desire to hear the liberal word and thoughts of the day. We also recommend that each and every proprietor, keeping his pew as hitherto, and paying tax or voluntary contributions, as formerly, shall make his pew free to all who may attend the church.

We had supposed that our society,—if sustained by you,—would be the first in Massachusetts to establish a free pew system. We find, however, since we have mapped out this plan for your consideration, that Rev. Mr. Cudworth's society,—probably through his zeal and energy,—have just adopted in his church in East Boston the free pew system. How it works we cannot state to you now, but have no doubt about the result.

If this course be adopted by the proprietors we think you will find, at the end of the year, will have proved a complete success. We recommend carrying the contribution around every evening.

F. C. SANFORD,  
A. M. MYRICK,  
T. C. DEFRIEZ, } Committee.

The annual meeting of the proprietors of the church will take place on Tuesday evening, April 9, when the matter will be further considered.

### CHILDREN'S FAIR.

Five young misses in this town, Dottie Webb, Louise Hosmer, Margaret Hosmer, Margaret Roys, and Bessie Temple, the oldest 11 years, the youngest 5 years of age, got up a "Fair" last week, comprised of wee things such as their own little hands could make; and the following letter of thanks will show the sum realized, as also its disposal. We see in these young spirits a type of the future workers in benevolent enterprises; and as those retire who are now active in them, they are cheered by the thought that these, with other young spirits, shall arise, and lend willing hands and hearts in the carrying on of good works:

To Miss Bessie Temple, who originated the Fair:

My Dear Young Friend,—We are greatly delighted with yours, and your young comrades gift of the large sum of five dollars, which your sweet little hands have earned by your recent fair; and which sum you have so kindly sent to unfortunate aged people through the Nantucket Relief Association, some of whom are as dear Grandmas as are those you love; and who will be helped by what you have done to be made comfortable and happy, next winter, when "Jack Frost" shall come, and they will need an additional supply of coal to keep them warm.

In their name we thank you very much, and as we listen, we can seem to hear them softly say, "it must have been a thought of the angels that prompted those young hearts to do this good deed! God bless them and keep them." In behalf of Nantucket Relief Association.

ELIZABETH STARBUCK, President.  
NANTUCKET, August 12th, 1888.



# New Interim Minister at Unitarian Church In Nantucket Is 'Country Parson at Heart'

Special to The Standard-Times

NANTUCKET, Jan. 14—"Essentially, I'm a country parson at heart," says the Rev. Arthur Schoenfeldt, newly-appointed interim minister of the Nantucket Unitarian Church.

Officially "retired" after 40 years of active parish work, Mr. Schoenfeldt now serves his denomination as interim and supply preacher. He came to Nantucket Jan. 1 to serve for a three-month period until a minister can be secured permanently. Before coming here New Years Day he commuted from his home in Lexington every weekend during December.

Living in a small community is nothing new to him. He was born 72 years ago in the small town of Menomonie, in the heart of the Wisconsin dairy country. He grew up with six sisters and two brothers in a strict, but happy German Lutheran home. He was educated in Wisconsin public schools and studied State university extension courses.

## Worked at Prison

It was while he was secretary to the superintendent of Minnesota State Reformatory at St. Cloud, Minn., that he realized he was in agreement with Unitarian beliefs and decided to enter the ministry.

Resigning from the prison staff he entered the Meadville Theological School in Meadville, Pa., and was graduated in September 1918.

Ordained into the Unitarian ministry in Kings Chapel, Boston, on Oct. 18, 1918, he left immediately for mission work in Texas. It was during these early years of his ministry that he worked among the "wetbacks" in San Antonio. Even in those days, Mr. Schoenfeldt said, thousands of Mexicans waded across the Rio Grande River to work in the vegetable fields at low wages.

Entire families entered the United States illegally from Mexico and many of them were fed by the city during the off-season when crops were not being harvested. "I worked on the food lines in San Antonio in terrific



—Snap Shop Photo

THE REV. ARTHUR SCHOENFELDT

heat which wrinkled the skin like a prune. I dished out beans, chili and hundreds of tortillas," he related.

While in Texas he received a call to serve a parish in Charleston, W. Va., in the heart of the coal and glass manufacturing country. After a few years there, he returned to Boston for study at Harvard University.

## Served in Middleboro

It was while he was back in New England that he met his wife, the former Julia B. Collier of Cohasset, who died in 1949. She was a teacher of French and very much interested in children. A Radcliffe graduate, she was very helpful to her husband.

Mrs. Schoenfeldt's grandfather

was the Rev. Dr. Joseph Osgood, who was minister for 65 years of the Cohasset Unitarian Church.

Unitarians, said Mr. Schoenfeldt, emphasize the responsibility of the individual to have faith in God, to do good, love mercy and walk humbly with God.

Prior to coming to Nantucket, Mr. Schoenfeldt served the Third Religious Society in Dorchester, the First Unitarian Church, Athol, the First Unitarian Church in Middleboro and the First Religious Society in Carlisle.

For 11 years he served the First Parish Church in Kennebunk, Me., and for nine years was executive secretary of the Maine Unitarian Association.

## Unitarian Church to Celebrate 125th Anniversary.

Our readers will be interested to learn that the Unitarian Church is to observe its 125th anniversary this month, with a program for the observance outlined as follows:

On July 23, 1808, the lot of land near Wesco Hill, being in Fish Lot Shares numbers two and three, was conveyed to five persons described as the Standing Committee, and who then on this lot built the Meeting House which is now known as the South Church. These guarantees then proceeded to convey by ordinary deed of conveyance the pews in said Meeting House, No. 1 being purchased by Elisha Starbuck.

To celebrate the founding of the Society in accordance with a vote of the last Annual Parish Meeting, the following program is announced for the next three Sunday morning services at 10.45 o'clock:

July 16, Special Sermon, "From Rill to River", by the minister, Rev. Harold L. Pickett.

July 23, Anniversary Sermon by the Rev. Samuel A. Eliot D. D., LL. D., of Boston.

July 30, Special Sermon, "Visions above the Years" by the Rev. Louis C. Cornish, D. D., of Boston.

Also in cordial association with the "Nantucket Neighbors" and with a most hearty welcome to the ministers and members of the other churches of Nantucket and to all the residents and visitors of the island, three special evening meetings will be held in the Meeting House on Orange street as follows at 8 p. m.:

Sunday, July 23: Historical Sketch by William F. Macy, Pres. of the Nantucket Historical Association.

Anniversary Address by Dr. Samuel Atkins Eliot of the Arlington Street Church, Boston.

Monday, July 24: "Scotch Humor and Whatever Else" by John Nichol Mark, Chautauqua and Rotary Lecturer and Entertainer, also minister of the First Congregational Parish of Arlington and of the Stevens Memorial Church at Vineyard Haven.

Sunday, July 30: "Free Religion Among The Nations" by Dr. Louis Craig Cornish, President American Unitarian Association, Chairman Anglo-American Commission to Roumania, Director International Congress of Free Christians etc.

These special evening programs are for the public and should appeal largely to the "Neighbors", friends and visitors in Nantucket.

## Island Colored Film Lecture At Unitarian Church.

An opportunity for Islanders and visitors to become better acquainted with Nantucket's history and scenic beauties will be presented every Tuesday evening during the month of July in the auditorium of the Unitarian Church on Orange Street.

With colored films of unusual beauty, Ruth Ley, a producer of TV and radio, and a lecturer of great charm, has recreated the story of "Nantucket, Island of the Whalers" in a documentary picture, accompanied by a talk.

This film, with the lecture, has been given with great success on the mainland and also here in Nantucket, and is now to be given under the sponsorship of the Unitarian Church, which is launching a drive for funds for the restoration of the historic church building with the "Golden Dome".

Jan. 15, 1956

July 15, 1933

June 30, 1956



## The "New Congregational Meeting-House."

By ROLAND BUNKER HUSSEY.

The above was the title given the present Unitarian church edifice when it was built in 1808-9.

The land on which it stands was purchased (with the dwelling-house and barn then standing upon it) for \$2850 from George Gorham Hussey, by Thaddeus Coffin, William Riddell, Samuel Cary, Jonathan C. Briggs, and John Brock, Jr., (they being a building committee appointed by those interested) "being a certain tract or piece of land in Nantucket near Wescot Hill, being in the Fish lot, share Number Two and Three." This deed, which is preserved, was dated July 23, 1808, and acknowledged before Isaac Coffin, Justice of the Peace.

Three notes were given the grantor, the first for \$300, in 60 days; the second for \$700, in 6 months; and the third for \$1850, in from 12 to 18 months. The notes were duly paid, and the original check to the order of George Gorham Hussey, the grantor, for the final payment was drawn on The Nantucket Pacific Bank, Sept. 8, 1809, for \$908.81, and signed by Samuel Cary, who appeared as the financial man and treasurer of the committee throughout.

William C. Drew (probably of New Bedford) furnished the first lumber for the building, under date of Oct. 22, 1808, to the amount of \$713.60, which included 52 thousand shingles at \$2.84 per thousand, and 2500 clapboards. The freight bill on this, including the first instalment of "timber," was \$44.67.

Clear pine boards at that time were purchased for \$11 per 1000 feet; today, if obtainable, would be worth \$200 per 1000 feet. Where they used the clapboards cannot be told, but that they did so is indicated by above also by a bill of Hussey & Barnard, dated Aug. 3, 1809, for a further supply. Spruce sold for \$10 per thousand, and "joice" for 1½ cents per running foot.

Elisha Ramsdell was the builder. The raising of "the extra tower" whatever that may mean, occurred Dec. 7, 1808.

There is a humorous side to the bill of Ramsdell for "raising the extra tower" as the charge for that on his account is followed immediately by charges for 20 quarts of gin, and 7 quarts of rum, the former at 30 cents per quart, and the latter at 34 cents. Whether these spirits were necessary to the stimulation of muscle for the undertaking is a question.

It cost \$40 to frame it, and \$40.75 to raise it. In May, 1809, the tower was finished and on the 25th of the month, Elisha Ramsdell, the builder, completed the outside of the building under his contract, and drew \$1400. One "box, for publications," he furnished for \$2.50.

On August 30, 1809, Jeruel West, Jr., rendered a bill for finishing the tower (probably a sub-contractor for some part.)

A bill of Russell & Smith is found for getting fanlight glazed in New Bedford at a cost of \$8—probably the fanlight over the doors.

James B. Hammett, of Boston, furnished crimson velvet, tick, live feathers, lace, fringe, tassel silk, tow cloth and pulpit cushion, all for \$25.17. February 23, 1810, James Locklin made a "cushion" for the pulpit for \$4.50. On October 16, 1809, Elisha Ramsdell drew his first money for contract on inside work—\$100.

Among those who furnished material for the building were: Rescom Palmer, Elisha Raymond, E. M. Hinckley, Daniel B. Hussey, Seth Presbrey, Ebenezer Baker, Thaddeus Bunker, James West, Isaac Gifford, Eben Baker, Moses Swain, Kimball Perry, Jeruel West, Jr., (labor) Charles B. Freeman (labor), C. & H. Barrett (for hinges) Jared Wood, Elisha Perry, James H. Chase, Nathaniel Comstock, J. B. Hammet, James Locklin, Jonathan Mooers, Frank Barker, Russell & Smith, Tristram Hussey & Son, Hussey & Barnard, Jara B. Wood, Peleg Macy & Son, F. W. Bunker, Zaccheus Hussey, James Barker, Perez Jenkins, Reuben Russell, Atherton & Morton, Ebenezer Briggs. B. Wilbur and Stillman Eldredge worked on the building in April, 1809.

The building was dedicated to the service of God, Nov. 9, 1809, the sermon being preached by Rev. Seth F. Swift, the first pastor, who was ordained Friday, April 27, 1810. He remained the pastor for 23 years. As the several pastorates and religious history of the church have been covered fully by Rev. J. F. Meyer, in a leaflet printed in 1902, I shall make no further reference to that part of the church's history, except to note here that Nathaniel Barrett and Henry Riddell were the first deacons, and were elected May 27, 1810. [Mr. Swift's first receipt for services, to Feb., 1810, is preserved.]

Early in 1910 pews were sold for raising funds. The building operations had been financed from the start by notes given by members of the building committee, under authority of a vote of their associates.

June 14, 1810, the association was incorporated (one year before the First Congregational Church) when Thaddeus Coffin, Richard Cary, Samuel Cary, Samuel Swain, Zopher Hayden, Thomas N. McCleave, David Myrick, Aaron Mitchell, Timothy Folger, Jr., Jeremiah Lawrence, James Barnard, Ebenezer Watts, Daniel Whitney, George Myrick, Jonathan C. Briggs, William Coffin, Jeremiah B. Wood, Reuben Baxter, Hezekiah B. Gardner, Henry Riddle, Elisha Starbuck, John Brock, Jr., Peter Hussey, William Riddell, Elisha Raymond, Zaccheus Hussey, Matthew Pinkham, Abel Rawson, Samuel Riddell, Albert Gardner, Benjamin Glover, Eliza Bunker, Samuel Barker, and Wyer Swain, (with such other persons as shall associate and become interested with them in manner hereinafter mentioned) became incorporated and made a body politic by the name of The Proprietors of the Second Congregational Meeting House in Nantucket.

June 25, 1810, Elisha Ramsdell's bill for building the new meeting house was paid in full.

July 21, 1810, Anna Gardner's bill of \$51.34 for ordination dinner was paid.

On Aug. 6, 1810, a committee previously appointed to "audit the treasurer's accounts and devise ways to dispose of pews on hand," consisting of John Brock, Jr., Benjamin Glover, Wyer Swain, Samuel Cary and William Riddell, found a balance due from the Association of \$4585.51, and 29 pews on hand, valued at \$4204; and they recommended "dividing the pews so each Proprietor will be responsible for his own property."

In September, 1810, the pews "upstairs" were altered. This brings up the question that has recently been discussed as to there having originally been galleries on the north and south sides of the church. My research has brought to light nothing to substantiate the statement of some of our parishioners, who recall what parents have told them, to the effect that such galleries existed and that they were promptly rented, as well as the pews on the main floor, with always a waiting list of would-be seat purchasers.

In a record of 1837 I find the earliest definite reference to gallery pews, which numbered 23, with but 12 owned or rented, the tax being \$10 each. This record continues through 1842, in which latter year but 10 were taken. The plan for alterations made in 1844-5, when entire interior was remodeled, refer only to the present gallery.

Up to and including September 5, 1810, the cost of the building had been \$8,533.36. Here the record closes, referring to accounts of treasurer in new book. But the next treasurer's account starts in 1819. Possibly the missing book may have been among "valuable papers belonging to the society lost during the great fire of 1846," referred to in a note on file.

The original grant of land for a Burial Ground (later known as the Unitarian Burying Ground, and now Prospect Hill Cemetery) was made by the Proprietors of the Common and

Undivided Lands of Nantucket, May 11, 1811.

Singing schools were held in the Gallery in 1810.

In 1815 the Portuguese bell was put in the tower. A Catholic bell on a Unitarian Church could not have found a better place.

In 1823 the first "town clock," (which was made on the island) was installed and did duty until the new E. Howard & Co. clock replaced it in 1881—a gift to the town by William Hadwen Starbuck. The first clock was made by Samuel Jenks. James Winslow worked upon it in the old Morris house, Main street, in 1822.

In 1830, the tower having become dilapidated, it was taken down and a new one erected. Paul West loaned money for the purpose to the tune of \$2233. James Weeks did the carpentry work, and James Austin coopered the dome—two Quakers laboring on a Unitarian spire. Perez Jenkins built it, from ground up, of yellow pine timbers.

The same year the organ was purchased.

These measurements of the building may be of interest. From the sill of Church to floor of clock room, 50 feet 10 inches; from the sill of Church to floor of bell room, 68 feet 10 inches; from the sill of Church to floor of observatory, 83 feet 10 inches; from the sill of Church to top of dome, 92 feet 4 inches; from the sill of Church to ball on top, 100 feet; from the sill of Church to tip of lightning rod, 109 feet 4 inches.

The weather vane, which is of 34 oz. copper, is 5 feet long and turns on 4 composition balls. It weighs 19 pounds.

As far as records are available, there have been nineteen treasurers, including the present incumbent, as follows:

These are presented in alphabetical order, and not in the order of their terms of service:

James Athearn	Daniel Jones, Jr.
Cromwell, Barnard Jr.	Alexander Macy, Jr.
Samuel Cary	George W. Macy
Frederick A. Chase	Richard Mitchell
Gorham Coffin	James Morse
Eben Coleman	Andrew M. Myrick
George H. Folger	Frederick C. Sanford
Clinton Gardner	Alfred E. Smith
Thomas A. Gardner	Charles P. Swain
	Joseph M. Swain.

[The list of Treasurers between 1810 and 1819—record lost in fire of '46.]

In 1819 a violin was used in the choir, and a Mr. Randall sang.

I have the names of 70 persons who have served in the choir, including the organists which may be of interest. The list follows:

Avery T. Allen  
Miss Clara T. Allen  
Mrs. Ethel Bennett  
Orville Brayton  
Miss Susan E. Brock  
Edwin Bruce (1846)  
Miss Alice Coggeshall  
Miss Helen F. Gardner  
John W. Hallett  
Henry A. Hinckley (1853)  
Miss Harriet Hussey  
Miss Evelyn King  
Mrs. Mary Moore  
Mrs. Love Parker  
Mrs. Benjamin Robinson  
Miss Amy Schneider  
Miss Dorothy Small  
J. N. Swasey  
Arthur H. Townley (1845)  
Mrs. Gertrude Turner  
W. Wiegand (1846)  
Miss Lillian Wood  
Miss Olive Allen

### People Serving in Choir.

Mr. Randall (in 1819, when a violin was used), Hannah M. Robinson, Susan H. Folger, E. R. Hussey, Susan Pinkham, Eliza Bunker, Emily Coffin, Elizabeth C. Swain, Harriet Macy, Eliza Richter, Maria Richter, Emily Fitzgerald, Edward Field, Daniel Moulton, James N. Bassett, John M. Bovey, Mary J. Chase, Mrs. C. S. Cook, Annie E. Cartwright, Maria T. Swain, Susan W. Cartwright, Hattie R. Sayer, Mrs. Clara Hallett, Mary Abby Hallett, Benjamin G. Tobey, Mary G. Mowry, Almon T. Mowry, Annie E. Patterson, Mary P. Nye, Roland B. Hussey, Milard F. Freeborn, Mary R. Freeborn, William B. Stevens, Mary L. Myrick, May H. Congdon, Minnie A. Johnson, Rebecca D. Smith, Emily C. Chase, Helen Locke, Alice Folsom, Mr. Foss, Stanley Baker, Lillian Wood, Helen Smith, J. T. Baker, Mrs. Charles R. Pollard, Louise Walker, Charles A. Sawyer, Hattie Parker, Maud Thomas, Edna Coffin, Jessica Swain, Beatrice Barrett, Josephine Deacon, Harry E. Smith.

In 1844 extensive changes were made to the interior of the church. They were very elaborate, and included changing the ceiling to an arch, putting in the large windows on the sides to replace those there, etc. These changes followed the appointment of a committee comprising Samuel B. Tuck, Andrew Lawrence, Frederick C. Sanford, Peleg Macy and Edward Field, to ascertain what amount the "House" (referring to the church building) would sell for, with the purpose of procuring another "scite" and building thereon.

They estimated the resultant cost to the society would be \$12,000, and therefore recommended altering "the present building" at an estimated cost of \$4200. They also suggested appraising the pew values then owned by the proprietors (50½%), authorizing the treasurer to give receipts for the amounts of the values arrived at, said receipts to be received as partial payments for the proposed new pews.

A new system of pew taxation was suggested. The names of 22 persons who would become new proprietors had been secured. The new plan would increase the number of pews by 12. But six proprietors objected to the proposed changes, which were authorized under the following written plan:

"Take out the whole interior of the House. Level the floor by lowering the side pews floor, and block up the centre of the House. Place beams overhead to bring the wall level the beams to be strong and properly secured at each end and overhead with iron strapings, etc. Finish Eighty-two pews in such style as committee may direct, with mahogany arms and capping. Put three windows on each side of the house. Sash in four parts, with weights to each. Sash, size 8 feet x 20 feet. Glass, 12 x 18 inches, Waterford Double Warranted. The middle windows to be placed in centre of the house with the others at equal distances from the centre and corners of the house, with blinds to each window in such way as committee may decide. Build out from the centre of the west end of the house, as far as the land belonging to the proprietors extends, and



finish by arching from top sides. Finish the Gallery over the Entry (in the Tower) by lowering the floor about 3½ feet, and bring wall overhead to same height as the rest of the house, with a rich finish in front of Gallery. Stop all the windows that are now in the house and finish outside in the same styles the rest of the house, and paint one coat, the windows in the Vestry to be closed with a large, dead window in front, to be extended to the upper story, as the committee may direct. Finish out the north side of Gallery to correspond with Tower Stairs, with closet over the stairway, and finish the whole wall in the Church and Gallery in the best manner—hard finished, with a cornice, and centrepiece of sufficient size to compare with church. Finish the lower entry with wall like church, with new stairway to lead to the Gallery. The inside doors to be of good style of Panel work, with Green Flannel Doors fitted for the inside, as committee shall direct. Dig out under the Church (and level off the sidewalk) sufficient to finish a room for Vestry, 35 feet across the whole front, 8 feet in height, with three windows on North side as large as the space will allow. A door, half Glass, on the northeast front, with a covered passway, to be built out from the house, with an entry inside like Plat. Also a window on southeast front. The room to be finished with a partition 35 feet from front, by plastering overhead and ceiling up as high as the pews, or as high as the ground outside, with a good double floor, and a platform for the old pulpit to stand on. The underpinning to be a brick wall 12 inches thick, and underpinning around the whole building to be put in first rate order. A room to be made in back of Vestry for Furnace, with brick flooring and plastered overhead. Cap the seats in Vestry with the old capping from pews in church."

The committee started their work in the latter part of 1844, and were obliged or thought best to deviate from the plan laid down, as obstacles arose necessitating the changes. To furnish a suitable room for a vestry, the church floor was raised three feet. Finding that a flat ceiling in the auditorium would be out of good taste, they substituted the "present formed arched ceiling," which in their opinion added to the beauty and strength and acoustic properties of the room. They set aside the plan for 3 windows each side and put in five (as they are at present), pointing out that to place three windows as proposed would necessitate removing two of the principal side posts of the building, each 10 x 12 inches, while by placing 5 windows each side they added ten pieces of 4 x 10 inch timber each side, extending from sill to plate, adding materially to strength of building.

They made an addition to the building for a chancel, with arched ceiling, to harmonize with the general interior. A pulpit and communion table of mahogany, after the prevailing style, was furnished.

A sub-base was added to the organ, which would have been played on the second Sunday after re-opening the church, but for damage done the instrument during a January, 1845, storm, and its use was deferred until later in the year, as the builders did not like to come to the island at that period, when communication with the mainland was uncertain.

A furnace was put in, the pews finished in mahogany (as they now are), upholstered the backs, put in cushions carpeted the entire floor, finished the gallery front, etc., and the summary of cost was:

F. B. Coleman and Chas. Wood carpentry	\$2750.50
Painting and glazing	221.48
Pulpit, Pew Arms, Scrolls, Rails and Stops	443.25
Satin Damask, Carpets and Hinges	857.03
Upholstery	393.08
Furnace	163.09
Mr. Savory, fresco painting	225.00
Organ, sub-base and repairs	275.00
Miscellaneous charges	298.07
Credit	\$5626.50
By Articles sold	326.94
Bal. Total Cost	\$5299.59

A copy of the report is buried in the pulpit.

Of the above, F. W. Paddock did the general painting and Nathan Walker the glazing; Andrew Lawrence furnished satin damask carpets, etc., Mr. Carmiss did the upholstery; F. C. Chase provided the furnace; John J. Lefford made doors; a Mr. Miller (an "off-islander") furnished pulpit, scrolls, etc., schooner George Washington drew \$13.65 for freight; it cost \$20 to re-gild the clock; Noah Poole and Benjamin Clark were the masons; with numerous other incidental charges for labor, etc.

One of the bills turned in during these alterations was by Jara B. Wood for 9½ days' labor "larthing," the arch, \$45; while Googens and Richmond, helpers, drew \$23.75 (for both.)

After the fire of 1846, the Aetna Insurance Co., which had carried insurance on the organ since its installation, refused to continue it; and in common with other companies, declined business on all structures in the centre of the town.

Effort was unsuccessful with the Manufacturer's Insurance Co., of Boston, but eventually terms were made through Joseph S. Tillinghast, a New Bedford Quaker, who seemed perfectly willing to insure a musical instrument used for devotion. Whether he would have responded as readily on one used for diversion we may only conjecture. His letter reads:

New Bedford, 2mo., 2, 1847.  
Respected Friend,  
George W. Macy:  
Thy favor of the 3d ult. is received. The organ can be insured at 3 per cent. per annum. If thee wishes it done, please to inform me through J. B. Swain, who will fill an application. The Aetna Company decline taking any risk on the island. I must of course send it to one of my other companies.  
Thine respectfully,  
Joseph S. Townsend.

Sept. 1, 1845, Elisha Starbuck, sheriff, attached the property of the Society in a suit brought by Elizabeth C. Coffin, who claimed to have been unjustly deprived of pews valued at \$300.

Throughout its history, to within a very few years, the Society was a borrowing corporation. It represented in its membership influential people and people of great wealth for those times, and they appeared to find no trouble in getting all the accommodation they needed of the bank or from among their number, and I am inclined to think some of them were generous-hearted and never called their loans. But I find a letter from one irascible old money lender, who wrote the treasurer to the effect he wanted his note paid, as he needed the money, continuing with these words: "There are two or three years' interest due, and you have had my money 20 years, and now I want it settled." He was one of the wealthiest men of his day.

Today the Society is in excellent financial condition, inasmuch as it has no debt, and good prospect of a betterment of its resources at an early date.

Several times during its history there have been steps taken to dispose of the property when finances were low, and appeals for aid unanswered. Within a very few years the proprietors went so far as to pass a vote to dispose of the property to the American Unitarian Society, and appointed a committee to carry out their action. The deed was drawn, ready for signatures [it is on file], but it was never executed, which, to my mind, is fortunate.

In 1851 the pews were valued at \$9230, forty-nine of the 76 pews being owned by individuals.

The records and correspondence show indications of internal dissensions at times, pew taxes, valuations and auction sales creating some of the disturbance. Then there were protests of meetings claimed to have been illegally called, etc., etc., but apparently there was proper lubricant to grease the ways and means, and things have continued on to peaceful ends.

The choir (like all choirs) has had its vicissitudes, and individual members, and collectively, the talent has had its heart-breaks. Among some of the old letters, those of Love Parker (the first local organist) and Mary Moore stand out as particularly sarcastic and peppery, when they were dropped from the service and considered their abilities as organists had been assailed.

The seas are running smoother now.  
Roland Bunker Hussey.  
Nantucket Mass., April 18, 1921.

### Minister Blew Overboard.

The Rev. Mr. Mullett, who filled the pulpit in the Unitarian church last Sunday, had an unusual experience while on Nantucket. During the southeast storm early last Monday morning he strolled down towards Steamboat wharf intending to take passage on the Gay Head. He walked along the cap-log on the north side of the wharf, with his grip in one hand and an umbrella in the other. The naughty breezes caught him unawares, he missed his footing, and overboard he blew. It was quite a drop to the brine below, but as the tide was low, the water was not very deep where he landed and there was no danger of his drowning. Had he been a Baptist, one would naturally suppose he would take readily to the water, but for a Unitarian clergyman it was a bit unusual. However, his lusty calls for help soon made Mr. Mullett's dilemma known to persons on the wharf and willing hands and arms hoisted him back to terra firma, and he hied himself at post-haste to the boarding house to dry off.

Dec. 12, 1908

[From The Christian Register]

### The Nantucket Unity Club.

I wish to give you some account of our Unity Club. I wish you could have been with us last Tuesday evening at our third meeting for the season, when we had about one hundred and fifty members present for our second evening on Tennyson. It is our fourth season as a club, and we started with fear and trembling with about a dozen in a private parlor. Our organization was as simple as possible, consisting of officers and committees for various departments of work. The interest grew very rapidly, and numbers increased till, on account of room, we felt obliged to limit the membership to two hundred and twenty-five. This was soon full, and a long "waiting-list" was held in hand from which losses might be renewed. We have held two meetings a month, beginning in October and ending in April. These have been, as a rule, alternately in charge of the literary committee and one of three other committees, giving the club one literary meeting each

month, and either a musical, sociable, or dramatic entertainment for the other meetings. The dramatic department is only one that has ever languished; and, while we now have a committee for such a department of our club, we do not expect nor care for the ordinary dramatic entertainment, but have settled down to the reading and study of some of the great dramas. This we find can be done to a great deal better satisfaction, and with much more profit than to attempt amateur theatricals with dramas that have nothing of literary merit nor of real dramatic plot. The musical and literary evenings are the ones that give greatest satisfaction. The musicals have been sometimes miscellaneous and sometimes devoted to one of the great composers, with a paper from some member on the life of the composer and the character of his work.

The literary department, with one meeting a month, has been doing what to us seems good work. The testimony of the librarian of our Athenaeum is that it has had a marked influence in raising the general standard of books called for. We have from the first grouped our work round some great figure, taking that figure as a subject. Our recent meetings on Tennyson have been modelled like the others. We have had papers, of from ten minutes to a half hour each, on "The Biography," "The Poetry of Tennyson," "The Idyls," "In Memoriam," "Enoch Arden," and "Locksley Hall." These have been interspersed with reading selections from his works, songs written by our author, and closing with short quotations from any member of the club who chose to give one, or some anecdote to show the character of the man. In this way, during the history of our club, we have had evenings with statesmen like Cromwell, with artists like Michael Angelo, as well as with poets and novelists. From the beginning we have kept steadily in view two things: first, that our club was not primarily for amusement, but for mutual profit; second, that we were to do the work ourselves rather than to bring in lecturers from outside, and that, if lecturers from outside were to be had, they should be *extras*. From the first, also, it has been understood that, although the club was started and fostered by the Unitarian church people it should be absolutely unsectarian and democratic in its character. Last year about seventy members participated in the actual work of the club. Now an amendment to our constitution requires that all new members coming in to fill existing vacancies shall be *working members*, so our working force is to be renewed and enlarged. The unsectarian character of the club has been maintained in good faith, and has been so understood by all. From the first it has had members from all the other churches in town and officers from some of them. At the present time the ministers of the Methodist and Trinitarian Congregational churches, with their wives, are members, and an ex-minister of the latter has for two or three years been one of our most interested and helpful working members. The Unitarian Congregational minister has been the president from the beginning, and always a member of the literary committee. The club has thus come to be one of the institutions of our town, and in an unostentatious way has worked itself into the confidence of all. "It is just what I have been looking for," said one lady. "It gives us something to think about, besides helping us to know each other." Such testimonies come from every side, and the universal feeling of confidence in the value of the club for the members and for the community makes it easy to maintain. CYRUS A. ROYS.

NANTUCKET, Dec. 1892.



# HISTORY

OF THE

## Unitarian Church, of Nantucket.

By Rev. J. F. Meyer.

[Completed Feb. 22, 1902.]



The Second Congregational Meeting in Nantucket was organized in 1809. It is generally known in the town as the Unitarian Church. Its place of meeting has been long known in the town as the South Church. The New South Congregational Meeting House was dedicated to the service of God, November 9, 1809. The dedication sermon was preached by Rev. Seth F. Swift. The dedicatory prayer was offered by Rev. James Gurney, of the North Church. The

first public preaching in the new meeting-house was on November 12, 1809.

The Ecclesiastical Council which was invited to the ordination of Mr. Seth Swift over the South Congregational Society in Nantucket convened on Friday, April 27, 1810. Rev. Mr. Thaxter acted as moderator of the council and Rev. Enoch Pratt as scribe. Four persons appeared, Nathaniel Barrett, Matthew Pinkham, Thaddeus Coffin and Henry Riddell, to whom a church covenant was read, to which they assented, and they were then received into full communion. The following ministers were present at the ordination of Rev. Seth F. Swift: Rev. Joseph Thaxter, Edgartown; Rev. John Simpkins, Brewster; Rev. Jotham Waterman, Barnstable; Rev. Enoch Pratt, Barnstable.

At a church meeting held May 27, 1810, Nathaniel Barrett and Henry Riddell were unanimously elected to serve as deacons of the church. At the same meeting it was voted that the communion should be held once every month and that the preparatory lecture should begin late in the afternoon for the convenience of the inhabitants. In May, 1810, the church was presented with six pieces of church plate by Hall, Thaxter & Co. In June of the same year the church was presented with a set of table linen by Mr. Edward Cary, and in July with a pulpit Bible by Mr. William Lovering, Jr.

In a church meeting held April 3, 1812, it was voted "that all those who have a desire to walk agreeably to the institutions of the gospel, and bring up their children in the nurtured and admonition of the Lord, shall be entitled, with their children, to the sacrament of baptism, on confessing the covenant."

On June 27, 1812, in a church meeting on the Lord's day, it was voted: "That it is expedient and necessary to have a discipline for this church, and that the one submitted by the pastor be accepted and adopted, and that in connection with the church covenant it be printed for the use of the members." It was also voted that one hundred copies be printed at the expense of the church. No record of this discipline seems to have been preserved.

On December 12, 1813, it was voted "that Edmund Gale, having offended against the principles and practise of our order and of this church, be for the present, suspended from communion with this church." The aforesaid Edmund Gale must have continued to offend, for on June 20, 1814, we read that it was unanimously voted at a church meeting, "that Edmund Gale be excommunicated; first, because he has for some length of time neglected or refused to worship with this church, with which he covenanted, and secondly, because he has denied the external ordinances, baptism and the Lord's supper, both which he solemnly professed to believe and promised to observe at the time of his connexion." [The secret of Edmund Gale's offending seems to have been that he was a Quaker at heart. He joined a meeting of Friends, either before or after his excommunication.] The first covenant of the church read as follows: "You and each of you profess to believe in one God the Father of all, and in Jesus Christ the Son of God and son of man, the only mediator between God and men, and in the Holy Spirit the Sanctifier. You believe that the Scriptures of the Old and New Testaments are the word of God, the account we have there of creation, of the original rectitude of mankind, and their subsequent apostasy and depravity, and redemption by Jesus Christ and restoration to a state of trial and probation for holiness and everlasting life and happiness. You believe in the terms of justification, and means of sanctification, as provided by Jesus Christ and revealed in his gospel. You believe that faith in God, in Christ, and in the gospel, repentance for sin, and holiness of heart and life are requisite for salvation. You believe that God hath appointed a day on which he will raise all the dead, and judge the world in righteousness by Jesus Christ, having given assurance thereof to all men, by raising him from the dead, and by receiving him up into heaven, where he is now exalted at God's right hand, a prince and saviour to give repentance and remission of sins. You believe in a future state of recompense and retribution, in which the righteous will be rewarded and the wicked will be punished according to their character in this probationary state. You believe in the external ordinances of the gospel, baptism and the Lord's supper, that baptism is the sacrament of initiation into the visible covenant, or general church of Christ and the token of membership; and that the Lord's supper is the appointed sacrament of Christian communion in the commemoration of Christ's suffering and death; and that it ought to be observed by all his professed disciples until he shall come again. And you now from a sense of duty do give up yourself or selves and your offspring to God in an everlasting covenant never to be forgotten, and promise by the grace of God to walk with him in all the commandments and ordinances of the gospel, blameless, submitting yourself to the discipline of the church as administered in his place. This you promise."

After the candidate had professed the foregoing covenant the church on its part made the following promise: "We then a church of Christ joyfully receive you into our fellowship and communion, and engage to watch over you for admonition, advice and instruction, praying that the God of peace may abundantly bless us with peace and with the riches of his grace, to whom be glory forever. Amen."

After the dedication of a meeting house, the settlement of a minister, the election of deacons, and the adoption of the above covenant, the church was regularly gathered and founded by the council and the following agreement signed by the members: "We, whose names are undersigned, having professed the Christian religion and received baptism, and being mutually desirous of enjoying Christian fellowship and communion, Christian advice and admonition and fellowship, all the ordinances and privileges of the gospel, according to the orders and regulations established by Christ and his apostles, do, for the purposes aforesaid, and in conformity to the common usage of Congregational churches in New England, now associate and form ourselves by solemn agreement and covenant into a religious society, commonly called a church of Christ, promising as individuals and as a society of Christians of whom Christ is the acknowledged head, to watch over, advise and admonish each other as brethren, as becometh members of the same body and agreeably to the rules settled by Christ in his visible kingdom. In testimony whereof, we now subscribe our names to this religious agreement and covenant as aforesaid." This agreement was signed by Seth F. Swift, the minister, and by Matthew Pinkham, Nathaniel Barrett, Thaddeus Coffin and Henry Riddell.

In those days the distinction between the parish or society and the church was rigidly maintained. Whatever the size of the parish may have been, the church membership was very small, for it consisted only of these five signers, who were all men, but it is probable that these five men went through the form of signing this agreement of association and adopting a covenant in order to form a nucleus round which a church might be gathered.

On March 1, 1816, a committee was appointed to inquire into the reports in circulation concerning the character of sister B. The committee found that Sister B. had first hired a chamber to Mrs. Brown for a year and had afterwards ordered her out before the year was out. They also found Sister B. guilty of frequent absence from home, tale-bearing, improper conversation, and the use of vulgar language. When confronted with these charges she denied them in toto and showed little signs of humility or penitence. She was therefore suspended from communion indefinitely. A little more than a year later Sister B. was restored to her standing in the church and a little later asked for a dismission from the church, which was granted. This will serve as a sample of the church discipline of those days.

In 1818 a church library was formed. Forty dollars was the first sum appropriated for this purpose. The motive for this step is expressed in this language: "With no ordinary degree of conviction, we feel that a mind well instructed, enlightened and established in the great doctrines and duties of the Christian religion, by reading the sacred scriptures and well-selected religious books, is the only safeguard against bigotry, superstition and extravagance." This sounds already like the spirit of rationalism in religion.

In 1819 this church assisted in the ordination of Rev. Abner Morse as minister of the North or First Church.

In 1821 it was voted to raise a charity fund for the sole and express purpose of assisting the poor members of the church.

In 1823 this church assisted in the ordination of Rev. Stephen Bailey as minister of the North Congregational Church in Nantucket. In the same year this church assisted in the ordination of Orville Dewey as minister of the First Church in New Bedford.

In 1833 Rev. Seth F. Swift severed his connection with the church after a service of 23 years. His was the longest pastorate in the history of the church.

The first minister kept a complete record of all the marriages solemnized by him, together with the amount of the fee received for each service. It is a very long list. The fee was seldom more than one or two dollars. Frequently it seems it was \$1.25. Sometimes it was as much as five or ten dollars. The word "given" is often written opposite the names of a bridal couple, showing that the minister often gave his services gratis.

The word "black" is also frequently found after the names, showing that the colored population of the island was considerable in those days.

The second minister, Rev. Henry F. Edes, was installed March 26, 1834. Rev. Mr. Pierce of Newport was moderator of the council and Rev. Chandler Robbins of Boston was the scribe. The following Boston churches were represented: Federal street, Hollis street, Brattle street, the Second Church and the West Church. Churches in Roxbury, Salem, Sandwich and New Bedford were also represented.

In the year 1837, on the second Sabbath in February, after the celebration of the Lord's supper, some objections were made by the pastor, the Rev. Henry F. Edes, to the church covenant which was then in use and which had been in use since the formation of the church. "A meeting of the church was held in the vestry on Tuesday evening, February 28th, for the purpose of taking this subject into further consideration. The pastor



having given his reasons at length, called upon the members to express their opinions. One or two having spoken, all who thought that the present covenant in its present form had better be set aside, were requested to signify it by rising. But a few retained their seats."

On Sunday, March 12, after the communion, a few preliminary observations having been made, the form of admission into the church in Harvard University was read and the question put: "Shall we substitute this form, for the covenant heretofore in use," which question was decided by a very large majority in the affirmative.

The church in Harvard University referred to above, is the old first parish in Cambridge, which was then before the erection of Appleton Chapel, the college church. It is now one of the most prosperous of our Unitarian churches, and its present minister is the Rev. Dr. Samuel M. Crothers. The second covenant adopted by this church was modelled after the covenant of the Unitarian church in Cambridge, the college church of Harvard University.

It seems that this second minister, Rev. Henry F. Edes, deserves the honor of being considered the liberalizer of the church. The first covenant was rigidly orthodox and very theological in character. Those who are old enough to remember anything about it, say that the organizers of the church and its first members were blue Presbyterians. The process by which the church outgrew its first covenant was a gradual process. It was a growth we owe evolution. No one can say when this church became liberal or Unitarian. Yet we can come nearer to telling, in this case, than in the case of those churches which have used only one covenant from the beginning of their history, like the church in Plymouth, the church of the Pilgrim Fathers.

In a certain sense, then, we may say that the Second Congregational Church in Nantucket became a Unitarian church with the adoption of its second covenant, which was on Sunday, March 12, 1837—eighteen years after Dr. Channing preached his famous Baltimore sermon; twenty-eight years after the organization of the church, and nearly seventy years ago. This second covenant reads as follows: "We, whose names are undersigned, present ourselves for admission to this branch of the Christian church, in testimony of our faith in Jesus Christ, our acceptance of his religion, and subjection to his laws. We regard this transaction as an expression of our earnest desire to obtain the salvation proposed by the gospel, and our serious purpose to endeavor to comply with the terms on which it is offered. We desire to commemorate the Author and Finisher of our faith in the manner established in our church. In an humble and grateful reliance upon God for the pardon of our sins and assistance in duty, we solemnly take on ourselves the engagements of the Christian profession. We will, as we have opportunity, acknowledge our relation to this Christian community by attention on the services of religion, by the offices of Christian affection, and submission to the laws of Christian order beseeching the God and Father of our Lord Jesus Christ, that being faithful to each other, and to our own common master, we may enjoy the consolations of our holy religion here, and be accepted to its rewards hereafter, through the riches of divine favor in Jesus Christ."

This covenant was originally signed by thirty-five persons. The Rev. Henry F. Edes resigned in 1842, after a ministry of eight years, and went from here to Eastport, Me.

The third minister of the church was the Rev. William H. Knapp. His settlement lasted six years, from 1844 to 1850. Under his ministry, in the year 1847, the covenant of the church was still further simplified. This third covenant reads as follows: "Regarding Jesus of Nazareth as the highest spiritual teacher and guide, we desire more faithfully to follow him, to possess more of his spirit, to be true to our age and mission as he was to his, to co-operate with him in his work in building up his kingdom on earth, in establishing the reign of righteousness, truth and love among men."

[To be continued in our next issue]

NOVEMBER 15. 1902

## HISTORY

OF THE

### Unitarian Church of Nantucket.

By Rev. J. F. Meyer.

[Completed Feb. 22, 1902.]

[Continued]

The fourth minister was the Rev. Jacob G. Foreman, whose settlement lasted 2 years and 4 months, from 1851 to 1853. Under his ministry, at a regular meeting of the church, it was voted: "That in addition to the foregoing declaration, applicants for admission may be received by baptism or such other religious ceremony as the pastor may deem advisable and appropriate, in a public manner, and in connection with the observance of the Lord's Supper, provided it shall be most agreeable to the applicant to be received in this manner." Though the ministry of Mr. Foreman was brief, the entries from his hand upon the parish records, are frequent, copious and interesting. Here is one entry from his hand: "On the last Sunday evening of my ministry, two couples were married together in church, which formed a very happy and interesting conclusion of my labors." This is his conclusion: "On Sunday, November 13, 1853, I delivered my farewell sermon to a large congregation from the 51st chapter of Isaiah, the 7th and 8th

verses, thus concluding a ministry of two years and four months and a half on this island, during which I enjoyed the confidence and affection of the church, my pulpit services were attended by good congregations, and I received interesting testimonials of the good will and friendship of my people, both towards myself and my wife and children. In taking my leave, I was able to bid them a kind farewell, and to pay for their spiritual and temporal prosperity and happiness." Mr. Foreman went from here to Sandwich, and this church assisted in his installation.

The fifth minister was the Rev. George H. Hepworth, who came here direct from the Harvard Theological School. Dr. Ezra Styles Gannett, of Boston, Dr. Channing's successor, was the moderator of the council which ordained him. His pastoral relations with this church were dissolved on Sept. 7, 1857. His settlement lasted just two years. Mr. Hepworth went from here to the church of the Unity in Boston and afterwards became minister of the church of the Messiah in New York, one of the leading churches of the metropolis, where Dr. Minot J. Savage preaches now, and where Robert Collyer preached before him. Some time after Mr. Hepworth left the church of the Messiah he became a member of the editorial staff of the New York Herald.

[Between Mr. Hepworth's ministry and that of Mr. Brayton there is an interval of two years. During this period the church probably depended upon supplies. It was probably during this interregnum that a Mr. LeBaron, who made a very favorable impression and is still well remembered in town, occupied the pulpit for six months. Mr. LeBaron was willing to preach, but he would not do any Sunday School work, nor any pastoral work. The church agreed to these conditions. Mr. LeBaron left a reputation for eloquence behind him. He was one of the friends of Edward Everett Hale's youth. He did not continue in the ministry.]

The sixth minister was Rev. Orville Brayton, who was settled here from 1859 to 1862, a period of three years. No records were kept on the parish books, from Mr. Hepworth's ministry to the settlement of Rev. Mr. Karcher.

Rev. John K. Karcher, the seventh minister, was settled July 1st, 1863, and terminated his ministry on Feb. 1, 1865, a period of one year and seven months. Tradition says he was a very peculiar or eccentric man. He went from here to Alleghany, Pa. He joined the Episcopal church first, and finally became a Roman Catholic.

Rev. Thomas K. Dawes, the eighth minister, commenced his ministry with the Second Congregational Society in Nantucket on the first Sunday of December, 1865, i. e., December 2, 1865. The beginning of his ministry corresponds very nearly with the end of the civil war.

Under the ministry of Mr. Dawes another change was made in the church covenant. This fourth covenant, adopted July 3, 1868, reads as follows: "We whose names are here subscribed do unite ourselves together in order to profess more publicly our faith in Jesus Christ as the Son of God and the Saviour of Men. We acknowledge the teachings of Jesus to be the divinely authorized rule both of faith and of practise, to which it is our duty as Christians to submit. By thus uniting ourselves together, we claim no right to exclude any one from this communion, on account of difference in doctrinal opinions, nor for any other reason except undoubted immorality of conduct."

This covenant is brief enough and broad enough. Yet no reason is evident why it should have been substituted for the third covenant, already given in this history. Judging from the wording of this covenant, it is possible that it represented a conservative reaction, against a radical tendency which had become uppermost in the church. This covenant was originally signed by thirty-seven persons. The ministry of Mr. Dawes came to a close June 11, 1871. The length of his pastorate was nearly six years. Mr. Dawes is still preaching, at an advanced age, in Brewster, Mass. His ministry closes with these words upon the parish records: "May the good Lord of the Harvest smile upon it with favor and accept it with loving mercy. May my successor find the sprouting of the seed sown and all that increase which 'though Apollos plant and Paul water' God alone giveth." In this scriptural allusion our good Mr. Dawes has reversed the relative position of Paul and Apollos. It was Paul who planted and Apollos who watered. But this is a slight matter and no doubt his intention was good, and his heart was right and his thought was straight, though his words are twisted.

Rev. Lemuel K. Washburn was the ninth minister of the Second Congregational Society in Nantucket. He was settled here for one year, from 1871 to 1872. He has left no record of his ministry on the parish books. Tradition says that he was a man of extreme radical views. He afterwards achieved a considerable reputation.

The tenth minister was Rev. Jesse H. Temple, who remained here only a part of one year and was then succeeded by the Rev. Nahum A. Haskell. Mr. Haskell's ministry began the first Sunday in December, 1873, and closed the fourth Sunday in October, 1875. Under his ministry in March, 1875, the church adopted its fifth covenant. This covenant, however, may be considered simply as a restoration of the third covenant, instead of the fourth, which was now discarded. This fifth covenant is simply the third covenant with some slight changes in wording and phraseology. The changes which were made, however, were a decided improvement. This covenant reads as follows: "Regarding Jesus of Nazareth as our spiritual teacher and guide, we desire more faithfully to follow him, to possess more of his spirit, to be true to our age and mission as he was true to his, and to co-operate with each other in building up the kingdom of God on earth, and in establishing the reign of righteousness, truth and love among men. For this purpose we join ourselves together." This covenant is still the bond of union on which the Unitarian church in Nantucket is established.

After an interregnum of a year and two months, Mr. Haskell was called to the church a second time. His second pastorate began December, 1876, and ended May, 1877. The entire length of his stay with the church, including the interregnum, was about four years. Mr. Haskell has now left the ministry and is living in California. His last settlement was in San Jose, California.



Solid men sat in the pews. The preacher preached to millions every Sunday and Nantucket churches were built out of full pockets as well as full hearts. The Unitarians had they been so minded, were rich enough to have built their church of mahogany and gilded it all over (Godfrey's Nantucket Guide). Which leads Mrs. Marean to say in the Boston Transcript, in her report of the Summer Meetings for 1901: "But the Unitarians were thrifty and sensible folk, so they built their meeting-house of plain material instead of mahogany, and gilded only the dome."

Mr. Roys was a popular and much-loved minister. He is now preaching in Uxbridge, Mass.

The sixteenth minister of the church was the Rev. Francis Percival Stuart Lamb. He was settled December 3, 1893, and closed his ministry April 1, 1898, a period of four years and four months. It seems to be the almost unanimous opinion that Mr. Lamb was an able preacher, but that by his neglect of parish work and his seeming want of tact, the church received injury during his ministry from which it has not yet recovered. Mr. Lamb never settled elsewhere, after leaving here.

The seventeenth minister of the church was the Rev. George Henry Badger. He was here just one year, from October 1, 1898, to October 1, 1899. During his brief ministry Mr. Badger made a deep and lasting impression upon the people. He reorganized the Sunday School, which had dwindled away to nothing and been abandoned under the previous minister. Mr. Badger is now field agent of the American Unitarian Association for New England.

The eighteenth minister of the church was the Rev. John Frederick Meyer, the present incumbent and the writer of this chronicle. His settlement dates from January 1, 1900, a period of two years and two months up to date. During his ministry the Nantucket Unitarian Summer Meetings were held in Nantucket for the first time, in the summer of 1901. During his ministry the church, which had been isolated since the severance of its connection with the Cape Cod Conference, voted to join the Plymouth and Bay Conference of Unitarian and other Christian churches. In this period also the trustees of the Unity Hall fund acquired the house and lot in the rear of the church. At a fellowship service held in the church, October 6, 1901, Mr. Meyer preached a sermon on "The Right Hand of Fellowship," which has since been printed in pamphlet form. In this sermon the covenant first adopted in 1847 under the ministry of the Rev. William H. Knapp, which was replaced for a while by another covenant and then re-adopted in 1875 under the ministry of Rev. Nahum A. Haskell, and which was made the basis of the reorganization of the church under the Rev. Cyrus A. Roys, is emphasized as the basis of union of this church, and the reasonableness, the importance, and the universality of its great underlying principles are pointed out. This covenant, or bond of union, or declaration of purpose, will probably be the platform and the declaration of principles of this church, as long as there is a Unitarian church in Nantucket, which we hope will be forever and ever, world without end.

NOVEMBER 29, 1902



The Unitarian Pastor.

The Rev. Josiah Coleman Kent, who about three months ago assumed the pastorate of the Unitarian church at Nantucket, came here from Northboro, Mass., where he was pastor of the Unitarian church for 25 years. He is a graduate of the Meadville, Theological Seminary at Meadville, Penn., and has the reputation of being a deep student and forceful preacher.

#### Rev. Cyrus Austin Roys.

The sad tidings of the passing of Rev. Cyrus Austin Roys at Northampton brings sorrow to the small group of friends in Nantucket whose friendship for him has endured through many years.

Minister of the Unitarian Church in this town from 1886 to 1893, he had many opportunities not only to serve his people conscientiously, but to prove a faithful and devoted citizen, always prompt to advocate whatever tended to promote the best welfare of the island.

Of a genial disposition, honor was one of his marked characteristics, and his hearty laugh emphasized his human side and endeared us to him.

He was ordained at Balton. For several years, he was minister at Uxbridge and Greenfield, retiring only when illness forced him to resign his active ministrations.

He always kept a warm place in his heart for Nantucket and the sympathy of this community that knew and loved him is extended to his wife and family.

The memory of the Just is blessed, and endures.

L. M. Gardner.

#### Interior of Unitarian Church to Be Decorated Now.

Chester Pease has completed an unusual piece of carpentry work in erecting the staging in the Unitarian Church auditorium, upon which the painters will work while re-decorating the walls, ceiling and dome of the structure.

The interior of the church has not been re-finished for fifty-three years, the late Millard F. Freeborn doing the work the last time it was done. The original design will be retained, but the color will be somewhat lighter and more cheerful than that which the auditorium has borne for the last half century.

As far as the original design of the decorating is concerned, the old records reveal that in 1844, when the church was considerably renovated, the painting was done by Frederick W. Paddock, of Nantucket, with a Mr. Miller, from off-island, doing the pulpit, scrolls, etc. The bill for painting, glazing, etc., was \$221.50.

The staging built by Mr. Pease and his two assistants, Messrs. Ellis and Burton, makes it possible for the painters to work on the dome and the entire ceiling of the church. In view of the area to be covered, one can get some idea of the extensive and complete dimensions of the staging.

It is rather an odd feeling to stand so close to the ceiling of the church and inspect the work of those early painters. The wall apparently curves, as well as containing recesses, until a close inspection reveals that the designer has created an optical illusion in his treatment. Many visitors have commented on the decorative scheme of the recesses and panels which so cleverly add dignity and distance to the walls.

In completing the staging over the pulpit, Mr. Pease discovered that a sash, with two large panes, is situated in the ceiling directly over the rostrum. Whether another trap-door was originally in the roof, and allowed a bit of lighting effect, or whether it was intended for ventilation, Mr. Pease was unable to learn.

#### Gift of Bell.

Announcement is made of the gift of a new bell to the Unitarian church of this city by Mrs. William J. Rotch, in memory of her husband, the late Hon. William J. Rotch. The gift was made at the parish meeting last Monday night, when it was stated that the members of the church could select whatever bell they cared for, and that Mrs. Rotch would donate the money for it. The new bell will replace the old Nantucket convent bell which has hung in the tower for many years. This bell, although of rare tone, has not been used recently on account of its being cracked.—N. B. Standard.

#### That Mysterious Window.

A few weeks ago, B. Chester Pease, while constructing a staging in the Unitarian Church, came across a window over the pulpit that had been forgotten by the parishioners. It was not a very large window, to be sure, and was inserted in the top of the arch, over the pulpit, so as to be concealed from the auditorium.

Upon examining the opening, Mr. Pease found inscribed on the frame the words "F. & J. King, India St." Pearl street was originally named "India street" and so it is inferred that the Kings, as glaziers, installed the window many years ago.

In the roof above the ceiling of the auditorium, Mr. Pease found evidence of a skylight, directly over the pulpit window. From this discovery he concluded that the two were used as a means of ventilation.

Upon learning of the discovery, Miss Susan Brock, one of the oldest parishioners of the church, confirmed Mr. Pease's conclusion. Miss Brock stated that she remembered an incident in early girlhood, when the window fell into the pulpit during a sermon, thereby surprising minister and congregation in equal measure. As this happened many years ago, it is probable that the skylight was subsequently taken out, and the companion window forgotten during the intervening years.

FREE SEATS.—There is a movement being made to have the seats in the Unitarian Church free to all, and the following report from the committee, in relation to it, was read by Rev. Mr. Morrison, the pastor, on Sunday evening last:

The committee of the Unitarian Society have thought it best, before the annual meeting of said society, to call your attention to the future maintenance of our present organization as a religious body, and to the best means to make it a sure success, so that its benefits may reach every man and woman upon the Island—in fact, all who have an interest in liberal Christianity; and those of you who want to carry forward what our fathers established and sustained through an eventful period of their lives, are earnestly requested to co-operate with us in this new departure. We wish to call immediate attention to what we, as a committee consider the best means calculated to promote the welfare of the society.

We recommend the opening of the church free to all who desire to hear the liberal word and thoughts of the day. We also recommend that each and every proprietor, keeping his pew as hitherto, and paying tax or voluntary contributions, as formerly, shall make his pew free to all who may attend the church.

We had supposed that our society,—if sustained by you,—would be the first in Massachusetts to establish a free pew system. We find, however, since we have mapped out this plan for your consideration, that Rev. Mr. Cudworth's society,—probably through his zeal and energy,—have just adopted in his church in East Boston the free pew system. How it works we cannot state to you now, but have no doubt about the result.

If this course be adopted by the proprietors, we think you will find, at the end of the year, that it will have proved a complete success. We also recommend carrying the contribution boxes around every evening.

F. C. SANFORD,  
A. M. MYRICK,  
T. C. DEFRIEZ, } Committee.

The annual meeting of the proprietors of the church will take place on Tuesday evening, April 9, when the matter will be further considered.

June 7, 1911

July 18, 1925

Aug. 27, 1921

54

1878



## Unitarian Church to Celebrate 125th Anniversary.

Our readers will be interested to learn that the Unitarian Church is to observe its 125th anniversary this month, with a program for the observance outlined as follows:

On July 23, 1808, the lot of land near Wesco Hill, being in Fish Lot Shares numbers two and three, was conveyed to five persons described as the Standing Committee, and who then on this lot built the Meeting House which is now known as the South Church. These guarantees then proceeded to convey by ordinary deed of conveyance the pews in said Meeting House, No. 1 being purchased by Elisha Starbuck.

To celebrate the founding of the Society in accordance with a vote of the last Annual Parish Meeting, the following program is announced for the next three Sunday morning services at 10.45 o'clock:

July 16, Special Sermon, "From Rill to River", by the minister, Rev. Harold L. Pickett.

July 23, Anniversary Sermon by the Rev. Samuel A. Eliot D. D., LL. D., of Boston.

July 30, Special Sermon, "Visions above the Years" by the Rev. Louis C. Cornish, D. D., of Boston.

Also in cordial association with the "Nantucket Neighbors" and with a most hearty welcome to the ministers and members of the other churches of Nantucket and to all the residents and visitors of the island, three special evening meetings will be held in the Meeting House on Orange street as follows at 8 p. m:

Sunday, July 23: Historical Sketch by William F. Macy, Pres. of the Nantucket Historical Association.

Anniversary Address by Dr. Samuel Atkins Eliot of the Arlington Street Church, Boston.

Monday, July 24: "Scotch Humor and Whatever Else" by John Nichol Mark, Chautauqua and Rotary Lecturer and Entertainer, also minister of the First Congregational Parish of Arlington and of the Stevens Memorial Church at Vineyard Haven.

Sunday, July 30: "Free Religion Among The Nations" by Dr. Louis Craig Cornish, President American Unitarian Association, Chairman Anglo-American Commission to Roumania, Director International Congress of Free Christians etc.

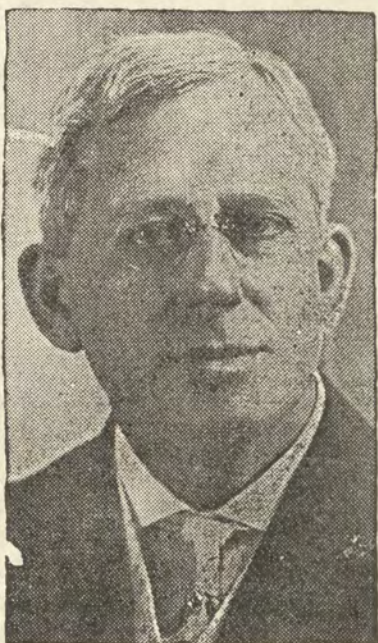
These special evening programs are for the public and should appeal largely to the "Neighbors", friends and visitors in Nantucket.

## Death of Rev. Josiah C. Kent.

Rev. Josiah Coleman Kent, pastor of the Unitarian church at Nantucket from 1921 to 1930, died in Marblehead on Wednesday morning last at the age of sixty-seven. Mr. Kent had not been in good health for some time.

Prior to coming to the local church in the winter of 1921, the deceased had filled a number of pastorates and was well-known in the Unitarian denomination. He entered into the community life with vigor and interested himself in a number of organizations, always willing to assist and help along any cause of benefit to the island or its people.

During his nine years' pastorate in Nantucket, he served at various times as secretary of the Nantucket Historical Association, as chairman of the



THE LATE REV. JOSIAH C. KENT.

Maria Mitchell Library Branch, as chairman of the local Red Cross committee, and as secretary of Union Lodge, F. & A. M.

His last sermon in the local church was preached on the 26th of June, 1930, following which he went to Elmwood to live, accompanied by his sister, Miss Ivy Kent, who served as his house-keeper during his pastorate here.

He later removed to Marblehead, his early home, and during the years that have passed he continued friendships by correspondence with many of his acquaintances on Nantucket and always maintained his interests in the island as much as possible.

He was a graduate of Meadville Theological Seminary of Meadville, Pa., and for twenty-five years was minister of the First Unitarian Church at Northboro, Mass. He belonged to Masonic lodges in Westboro and Nantucket.

Funeral services were held yesterday (Friday) at 2 p. m., at the Nichols' undertaking rooms, in Marblehead.

## The Unitarian Church Thirty Years Ago.

Thirty years ago this month the Unitarian Church was without a regular minister while waiting for the late Rev. John Snyder to come on from St. Louis and settle over that parish, so they filled their pulpit each Sunday with what is termed a "supply" who would arrive on the island, leave some impression, great or small, upon the minds of the congregation, and then depart.

There resulted from this practice a series of incidents which fell on three successive week-ends.

The first was in the nature of a promise of what was to come in the years lying ahead, for on that Sunday, November 22, 1908—Thanksgiving Sunday—the present minister of the Unitarian Church, the Rev. Harold L. Pickett, preached his first sermon on Nantucket island.

None of the members of that congregation, perhaps, dreamed that the young theological student of the Harvard Divinity School would be called to the church over two decades later.

Mr. Pickett's sermon subject in that early introduction of his to the island was "Our Home in God's World"—a Thanksgiving Sunday theme. Many of those who had the pleasure of listening to that sermon have been called into their eternal reward during the thirty intervening years.

On the Sunday following—the 29th—what was perhaps the only "Quaker Meeting" ever held in the Unitarian Church took place.

On that November morning long ago the Rev. W. C. Adams was scheduled to preach and a goodly number of the faithful gathered in the auditorium at the appointed hour. The janitor had the place nice and comfortable and the members of the choir were assembled in the gallery. The organ blower had the chest full of wind, the organist was perched upon her stool, and the bass singer was expanding his lungs preparatory to the opening hymn. Everybody waited for the arrival of the minister—but at that moment he was a hundred miles or more away and they waited in vain. The gathering maintained an expectant air for ten or fifteen minutes, and the members of the congregation twirled their thumbs, shifted uneasily in their seats, and then commenced twirling again. No minister came, so at last William C. Gardner broke the silence by striding down front and declaring the services "off". There was no preaching, no music, no singing—all hands went home at eleven o'clock.

On Sunday, December 6th, the Rev. Mr. Mullett filled the pulpit of the Unitarian church—otherwise the day was uneventful. However, on the following morning, as Mr. Mullett strolled down toward Steamboat wharf, intending to take passage on the Gay Head, a severe southeast storm broke.

Rev. Mullett was walking along the cap-log on the north side of the wharf with his grip in one hand and an umbrella in the other. A gust of wind caught him unawares, he missed his footing, and overboard he blew. It was quite a drop to the brine below, but as the tide was low, the water was not very deep where he landed and he was in no danger of drowning.

Had he been a Baptist, one would naturally suppose he would take readily to the water, but for a Unitarian minister it was a bit unusual. However, his lusty calls for help soon made Mr. Mullett's dilemma known to persons on the wharf and willing hands and arms hoisted him back to terra firma, after which he hid himself post haste back to the boarding house to dry off, necessitating a postponement of his return to the mainland until the next day.

NOVEMBER 19, 1938

## Death of Rev. Van Ommeren.

We learn with regret of the death of Rev. Hendrik Van Ommeren, who was pastor of the Unitarian church in Nantucket for a number of years and highly esteemed throughout the community.

The Rev. and Mrs. Van Ommeren were visiting at the home of their son in Cashmere, Wash., when he was stricken by a heart attack from which he failed to recover. He was 75 years of age on the 29th of March. Besides his widow he is survived by the son in Washington and a daughter in Michigan.

He was born in Tiel, Netherlands, in 1862, and came to Pennsylvania when he was five years of age. He learned to speak the German language before he did English. He studied for the ministry and for fifty years was active in religious work.

He first entered the Congregational body and then joined the Unitarian denomination, being affiliated in that branch for over thirty years. He filled pastorates in Lawrence, Nantucket, and Gardner, Mass., and was well-known throughout the national organization of Unitarians.

In 1932 failing health caused him to retire and he moved to Seattle, Wash., where for two years he preached in the University Unitarian church as a supply.

For several years past he has made a special study and has written of Holland and its history, mostly as a hobby, and he has delivered a number of lectures on that country through the west. A number of his articles on his native land have appeared in magazines in recent years.

July 15, 1933

July 15, 1933

May 29, 1937



tors was the only working force with administrative functions. There had been but three persons admitted to the church in fourteen years, and no meetings of the church except for purposes of worship, so far as the records show. The communion service had been discontinued previous to the coming of the present minister. He asked the church members to remain after the morning service on a Sunday soon after he began his ministry for an informal meeting, and the question of reviving the communion service was discussed. Only a very small number wished it revived and it has not been deemed best, under the circumstances, to do so. The proposition has been made that the proprietors should revise their by-laws and make this a practically free church. It was thought desirable that the real congregation of worshippers should have the business function rather than the very few proprietors. We desired to do away with the anomaly of a society within a society, and make it one, with both religious and administrative functions. This has not been effected and accordingly it has been thought best to revive the church organization and invite membership to this. In accordance with this purpose the minister made a statement on Sunday, the 15th day of June, 1890. The Declaration of Purpose adopted in 1847, and afterwards set aside to be re-adopted in 1875 was read and membership was invited on that basis."

This is the preliminary statement with which Mr. Roys begins the record of his ministry on the pages of the parish book. Some things in this statement of Mr. Roys may seem flatly to contradict the glowing account made by Mr. Savage at the end of his ministry. But when we bear in mind the old-fashioned distinction between parish and church, this apparent contradiction disappears. Mr. Savage's statement that the number of families in the "parish" was somewhat increased in 1883, is perfectly consistent with Mr. Roys' statement that only three people were received into the church in fourteen years. Mr. Savage's "parish" includes all persons who take an active interest in the work or worship of the church. It includes all the members of the congregation; all who habitually attend public worship in this church. Mr. Roys' "church" means that definitely religious organization, which is a society within a society, and which includes only those who have signed the covenant, or bond of union or declaration of purpose, or have been formally and publicly received into the church. The ancient distinction between church and parish, this existence of a society within a society, is rightly denominated an anomaly by Mr. Roys. But in the case of this society, I think that time has solved the difficulty. The parish or congregation has swallowed up the church and the two have become identical. I consider then that there are quite a number of ways by which one may become a member of this church or parish:

The twelfth minister of the church was the Rev. James B. Morrison. Mr. Morrison tells us something about his life and sums up the work of his ministry in this paragraph which I find from his hands in the parish records: "James B. Morrison was born November 2, 1847, at Haverhill, Mass.; graduated at Meadville, June 17, 1877; ordained to the work of the Christian ministry November 26, 1877; began his work with the Second Congregational Church, December 2, 1877, and closed his pastorate April 25, 1880. It has been an exceedingly pleasant pastorate and the pastor severs his connection with the parish with love for the people, and regret for the sundering of the relations of minister and people.—James B. Morrison." The length of Mr. Morrison's pastorate was two years and four months.

The thirteenth minister of the church was the Rev. John Arthur Savage. He began his ministry October 25, 1880, and closed his term of service October 28, 1883, making a term of three years and three days. During his ministry a number of improvements were made on the church home of the parish. In the winter of 1881 a new furnace was put into the church and the facilities for warming the building greatly improved.

In the summer of 1881 a new clock was placed in the tower of the church, the dome gilded and the outside of the building painted."

The clock here referred to is the town clock now in the Unitarian tower, and was the gift of Mr. William Hadwen Starbuck, of New York.

"In the spring and summer of 1883 the interior of the church was very thoroughly repaired and the church organ put into excellent condition."

What the nature of these thorough repairs was does not appear on the records. Traditon says that originally the church had a gallery on three sides, two rows of windows, side-pews and a high pulpit of solid mahogany, also very steep outside stairs. When all this was changed does not appear from the records. Most of these changes were probably made before this time. The present vestry, also, was not a part of the original structure, which provided only one large auditorium, but was built later.

The minister's report at the close of 1883 reads: "Number of families in the parish increased somewhat, the attendance at Sunday services very good, and the society out of debt, in perfect harmony, and quite active and hopeful." Mr. Savage is now preaching in Medfield, Mass.

The fourteenth minister of the church was the Rev. Henry F. Bond, of whom Rev. Cyrus A. Roys speaks in these words: "There was no record kept in this book of the ministry of Rev. Henry F. Bond, who was with the church a part of the time between the date October 28, 1883, and December 1, 1885." Mr. Bond was probably with the church about one year.

The fifteenth minister of the church was the Rev. Cyrus Augustus Roys. Mr. Roys was a graduate of the Meadville Theological School and came to Nantucket from Bolton, Mass. Mr. Roys began his ministry in December, 1885, and closed it in September 24, 1893, a period of nearly eight years. At the beginning of his ministry, Mr. Roys made the following statement, which appears on the records of the parish: "The church as a working organization had practically ceased. The small body of proprie

- 1.—By signing the covenant or declaration of purpose.
- 2.—By publicly receiving the right hand of fellowship.
- 3.—By the rite of baptism.
- 4.—By the observance of the Holy Communion.
- 5.—By letter from another church.
- 6.—By regular attendance upon the worship of the church or by active participation in the work or worship of the church, without further ceremony. Such persons are members of the church or parish in fact, and being members in fact, they become members by right.

To be concluded in our next issue.

NOVEMBER 22, 1902

## HISTORY

OF THE

### Unitarian Church of Nantucket.

By Rev. J. F. Meyer.

[Completed Feb. 22, 1902.]

[Concluded]

The financial and business interests of the church are still administered by the parish in the narrow sense, that is by a few proprietors. This difficulty could be easily remedied if the proprietors would simply invite the members of the congregation, especially the pewholders, to take part in their deliberations.

The discontinuation of the communion service, mentioned by Mr. Roys in this statement, seems a real and serious loss, to the writer of this chronicle. Yet when we consider the theological implications which the celebration of this beautiful and tender rite of commemoration once carried with it, and when we consider that a man of such a sweet and reasonable temper as Ralph Waldo Emerson, felt obliged to resign from the pastorate of the Second Church in Boston and to leave the Unitarian ministry because he could not conscientiously administer the Holy Communion, the discontinuation of this observance does not seem to be altogether without excuse. Just when the observance of the Holy Communion was discontinued we do not know. We only know it was before the coming of Mr. Roys. In the beginning of the church's history it was observed and made much of, and its observance is often mentioned in the annals of the church. Gradually we hear less and less of it, and finally it was discontinued entirely. The Quaker influence no doubt contributed much to this result. Nantucket was once a stronghold of Quakerism, the majority of the inhabitants being of that persuasion. There were several large meetings, Wilburites, Gurneyites and Hicksites. As Quakerism declined and the various meetings of Friends disintegrated, the Unitarian Society received considerable reinforcements and additions from that source.

However, the resolution passed by the church under the ministry of Mr. Foreman, already mentioned in this history, to the effect that applicants for admission to the church may be received by the right hand of fellowship, or by baptism, in connection with the Lord's supper, has never been revoked. Hence any applicant wishing to be received in this way has a right to be so received, or any minister wishing to administer the communion to such an applicant has the right to do so, or any group of persons in the church, wishing to commemorate the Lord's supper together have a right to do so; but that the society as a whole, should observe the Lord's supper as a society, seems not to be desired, and of course it is still less desired that participation in the observance of the Lord's supper should be made a condition of church membership or a test of Christian fellowship. The beautiful old communion service is still in the possession of the church.

Since we have spoken of the reinforcements received by the Unitarian church in Nantucket from the Quakers, it may be well to state here that there was also at one time a Universalist church in Nantucket. It does not seem to have had a very long history. It may have existed about ten years. Its house of worship stood on the site now occupied by the Atheneum building. No records of the church are known to be extant. All the facts obtainable concerning this church are given by the Rev. Myron S. Dudley, in a pamphlet entitled: "Churches and Pastors of Nantucket." It is probable however that the Unitarians in Nantucket received reinforcements to their ranks from this source. Tradition speaks of a "Parson Swain" who preached several years at this Universalist church. I may add here, that according to the recollection of some members of the church, some of the preachers who occupied the pulpit of the South Congregational Church, prophesied against the sin of slavery. The ministers of the North Church seem to have been more conservative. This may have cost the Unitarians some members, but it also gained some for them. I know of one man at least, whose daughter is still an active member of the Unitarian church, who left the North church and joined the Unitarian, because he said he would not help to support a church which did not bear witness against the sin of slavery. After this long digression we return once more to the ministry of Rev. Cyrus A. Roys.



Early in his ministry Mr. Roys attempted to reorganize the distinctive religious organization within the parish, known as the "church." An excellent constitution was adopted, whose provisions were probably fulfilled during Mr. Roys' ministry, but were apparently dropped after his departure. During Mr. Roys' ministry the church severed its connection with the Cape Cod Conference to which it had previously belonged. During the later years of Mr. Roys' ministry the Unity Club was organized. This was originally a Unitarian organization, but has since developed into an interdenominational society, having nearly 250 members, and filling a most important place in the social life of the town. It holds twelve meetings every year, including socials, musicals, literaries, dramatics, and stereopticon lectures. Unitarians were the organizers and have always been the chief workers in this organization. It seems that they deserve some credit for the broadness and liberality which made them throw their organization open to all.

Mr. Roys was a popular and much-loved minister. He is now preaching in Uxbridge, Mass.

The sixteenth minister of the church was the Rev. Francis Percival Stuart Lamb. He was settled December 3, 1893, and closed his ministry April 1, 1898, a period of four years and four months. It seems to be the almost unanimous opinion that Mr. Lamb was an able preacher, but that by his neglect of parish work and his seeming want of tact, the church received injury during his ministry from which it has not yet recovered. Mr. Lamb never settled elsewhere, after leaving here.

The seventeenth minister of the church was the Rev. George Henry Badger. He was here just one year, from October 1, 1898, to October 1, 1899. During his brief ministry Mr. Badger made a deep and lasting impression upon the people. He reorganized the Sunday School, which had dwindled away to nothing and been abandoned under the previous minister. Mr. Badger is now field agent of the American Unitarian Association for New England.

The eighteenth minister of the church was the Rev. John Frederick Meyer, the present incumbent and the writer of this chronicle. His settlement dates from January 1, 1900, a period of two years and two months up to date. During his ministry the Nantucket Unitarian Summer Meetings were held in Nantucket for the first time, in the summer of 1901. During his ministry the church, which had been isolated since the severance of its connection with the Cape Cod Conference, voted to join the Plymouth and Bay Conference of Unitarian and other Christian churches. In this period also the trustees of the Unity Hall fund acquired the house and lot in the rear of the church. At a fellowship service held in the church, October 6, 1901, Mr. Meyer preached a sermon on "The Right Hand of Fellowship," which has since been printed in pamphlet form. In this sermon the covenant first adopted in 1847 under the ministry of the Rev. William H. Knapp, which was replaced for a while by another covenant and then re-adopted in 1875 under the ministry of Rev. Nahum A. Haskell, and which was made the basis of the reorganization of the church under the Rev. Cyrus A. Roys, is emphasized as the basis of union of this church, and the reasonableness, the importance, and the universality of its great underlying principles are pointed out. This covenant, or bond of union, or declaration of purpose, will probably be the platform and the declaration of principles of this church, as long as there is a Unitarian church in Nantucket, which we hope will be forever and ever, world without end.

Such has been the history of this church as appears from the parish records. This history is simply a chronicle. It consists simply of extracts from the parish records with occasional remarks by the compiler of the same. These records are very imperfect in parts and no doubt many interesting and some important facts have not been recorded at all.

Thus no mention at all is made in the parish records of the bell. This bell came from a bell-founder in Lisbon. It was originally intended as one of a set of chimes, to be placed in the church of the Good Jesus of the Mountain, in fulfilment of a vow, by the people of a village near Lisbon. The Portuguese inscription may still be read on the bell. An old copy of the Nantucket Inquirer and Mirror, which has been placed in the tower of the church, gives the complete history of the bell, together with a translation of the Portuguese inscription. This church holds the only Unitarian congregation in the world which is regularly summoned to worship by a Catholic bell.

No mention is made in the parish records of the interesting fact that Rev. Seth Swift, the first minister, was first a school teacher in Nantucket. He had studied for the ministry and when the new church was organized, he was recommended for its pastorate by Rev. James Gurney, then minister of the North church.

No mention is made in the parish records of the sum left to the church by Mr. Frederick Sanford, as a partial endowment, nor of the other benefactors of the church. In his pamphlet on "Churches and Pastors of Nantucket," Rev. Myron S. Dudley sums up the history of the church in these figures: Age of church 92 years; years of vacancies, 14½; of pastorates, 76½; number of pastors, 18; average length of pastorates, 4 years and 3 months. This average is longer than that of any other church on the island, while the pastorate of the Rev. Seth Swift is exceeded in length by only three other pastorates in the ecclesiastical history of the island. Rev. Myron S. Dudley also says: "This church was an off-shoot from the first church, started as a protest against the strictness and close surveillance exercised over its members by that church in the matter of recreations and amusements, rather than a withdrawal on account of any wide divergence on the question of doctrinal belief."

In the palmy days of Nantucket, the Unitarian church was very prosperous. At one time every pew and seating in the church was owned or rented, and no more were to be had even for ready money. One mother who wished to take her little daughter to church with her, could not even hire a seat for her, so the little girl had to sit on a foot-stool. In one of his letters to the Boston Courier, Mr. William M. F. Round says: "In 1830 this town was the third commercial town in the commonwealth—Boston, Salem, Nantucket. There were great congregations in the churches then.

Solid men sat in the pews. The preacher preached to millions every Sunday and Nantucket churches were built out of full pockets as well as full hearts. The Unitarians had they been so minded, were rich enough to have built their church of mahogany and gilded it all over (Godfrey's Nantucket Guide). Which leads Mrs. Marean to say in the Boston Transcript, in her report of the Summer Meetings for 1901: "But the Unitarians were thrifty and sensible folk, so they built their meeting-house of plain material instead of mahogany, and gilded only the dome."

NOVEMBER 29, 1902

### Church Re-opening.

The Unitarian Church edifice, which was closed some six weeks ago for repairs, was re-opened last Thursday evening, and at 7.45 o'clock, a very large audience had assembled in response to the general invitation, to share in the re-opening exercises. The space about the pulpit, and the rail of the gallery, were adorned with a profusion of bright flowers, tastily arranged by ladies of the society, a dish of pink pond lilies being much admired.

The services began with a stirring organ voluntary, and this was followed with the reading of appropriate Scripture sentences, the first few being read by Rev. Levi Boyer; the remaining sentences were read responsively, Miss Baker, the minister of the First Congregational Church, leading the reading. The choir then sang a fine anthem with excellent effect. Rev. Mr. Crawford, of the Pleasant Street Baptist Church, then read the 84th Psalm, after which Mr. J. E. Ward, a musician from Boston, sang a solo. Miss Baker then offered prayer, which was followed by an organ response and a piece of instrumental music, well rendered by Mr. Ward. The choir then sang a hymn, after which Rev. J. A. Savage, the minister of the parish, addressed the audience. He began by saying, "There are times in the histories of both individuals and institutions, when the mind should enter the reflective mood and engage in retrospection, in order the better to use and appreciate present results, and prepare for future events. The present is such a time in the history of the Unitarian Society of our town. This society has a history extending through a very considerable part of the present century, and this history has its epochs and its periods, out of which have come some present results, with an encouraging future prospect."

Mr. Savage then proceeded to review in graphic outline the history of the Society. He divided the history of the parish into three periods: the first, beginning with the organization of the Society and building of the church in 1809, and ending with the ministry of Mr. Edes, in 1842, was the embryonic and formative period; the second, beginning with the remodeling and repairing of the church and the settlement of Rev. Mr. Knapp, in 1845, and ending with the ministry of Rev. Mr. Haskell, in 1875, was the transitional, revolutionary and negative period of the Society's history; and the third, or present period, beginning with the ministry of Rev. Mr. Morrison, in 1877, was represented by Mr. Savage as the affirmative, constructive and definitely organic and progressive period of the Society's history. He reviewed the work and constructive progress of the Society for the past three years, called attention to the greatly increased value and improved condition of the church property, and also to the very friendly relations existing between this and the other churches of the town, and thanked the Baptist Society for the use of their pleasant church by his congregation during the repairing of their own. He spoke in terms of warm appreciation of the cheerful generosity with which the people of the parish and the friends of the parish now residing on the mainland had contributed towards the repairing and furnishing of the church. Mr. Savage concluded his address with some remarks on the present religious attitude and prospects of the society. The address was delivered without notes or manuscript, and the foregoing is but an imperfect abstract of a very concise review of the society's career. The audience were attentive listeners to the remarks of the speaker, who was at times happily eloquent, his allusions to the bright period when equal "freedom to worship God" came in vogue being particularly so.

After the address the choir and congregation sang the following very excellent and appropriate hymn, written for the occasion by Mrs. Elizabeth Starbuck:

Softly tread about this altar,  
Where our fathers knelt and prayed;  
Where in gladness, where in sadness,  
Offerings of the heart they laid!  
Let us guard the tree they planted!  
Cast its dead leaves to the wind!  
Make its broad and spreading branches  
Bring forth fruit for all mankind!

Let us in our consecration,  
Wave our banner clear and bright;  
Give religious thought true freedom,  
Crown'd with Reason's holy light.  
Thus shall Truth, with mind unfetter'd,  
Break dark Superstition's rod;  
Spread her wings, and, soaring onward,  
Bring us nearer unto God.

Make our life a sweet fruition,  
Noble, pure, with lofty aim;  
Human weal, the heart's grand purpose—  
Character the great attain.  
Speed our progress, oh! our Father!  
Fill our souls with love divine!  
Lift us in our daily duties,  
Make our spirits one with Thine!

This re-opening service is a happy and auspicious event in the history of the Unitarian Society of this town, and is one of the unmistakable evidences of the new life, healthy growth and general prosperity with which the parish has recently been favored. The Society includes an interesting and increasing constituency of excellent families; it has under its care an active and prosperous Sunday-school; the ladies of this Society and the young people of the parish have shown much zeal and ability in promoting the social and financial welfare of both the church and Sunday-school; the parish committee, or Board of Trustees, is composed of excellent men, to whose intelligent and very efficacious management of affairs—especially in the recent church improvements—much credit and gratitude are due from all concerned; the choir and organist are faithful and competent, and they spare no pains in helping to make the services interesting and inspiring.

It will not be just to let the occasion pass without a mention of the excellent, faithful work of the pastor, whose earnest efforts to perform his duty have met with a hearty seconding; and he is justified in a feeling of proud satisfaction on the successful development of a peaceful situation in religious matters, and in creating a stronger social bond among his parishioners. Mr. Savage is a man of deep thought, and his Sunday lectures are a strong feature of his ministrations. His three years in this field have been blessed with fruitful results.

June 30, 1883



### Called to Unitarian Pulpit.

The Reverend William P. Horton, who has already preached several Sundays at the Unitarian Church, will arrive on the island about the first week in July to become the permanent minister for the Church. The position here has been vacant since the Rev. Willard McKinstry and his family left the island some months ago.

Rev. Horton is a native of Watertown, N. Y., and graduated from Syracuse University in 1940. He served 16 months in the U. S. Army in the Pacific Theatre, following which he entered Harvard Divinity School in 1946.

During 1946-47 Mr. Horton was assistant to the minister at the Arlington Street Church in Boston, and has since been assistant to the minister at the Unitarian Church in Newburyport, Mass.

Mr. Horton is married and, with Mrs. Horton, will occupy the Unitarian Parsonage on Fair street.

June 12, 1948

### New Organ to be Dedicated.

The new "Estey" organ, given to the Unitarian Church by Miss Elizabeth C. Fitzgerald, will be dedicated at the Sunday morning service, November 21. Mr. Mather, president of the Board of Trustees, will accept the organ on behalf of the members of the church. Augustus Bentley, organist, will play special music.

Nov. 20, 1948

**TRIAL JUSTICE'S COURT.**—Jesse H. Temple was brought before Trial Justice David Folger on Monday, charged with drunkenness and assault upon an officer. To the first complaint he pleaded guilty, and was sentenced to pay a fine of \$1 and costs. To the complaint of assault he pleaded not guilty, and asked for two weeks' continuance, that he might visit the Washingtonian Home and procure counsel, which was granted, and bail fixed at \$1000. Fine and costs not being forthcoming in the first case, and for want of sureties in the second, he was remanded to jail. It is alleged that Temple (who was formerly pastor of the Unitarian Church here) has been drunk much of late, and also abusive to his family. On Sunday he was unusually boisterous, and Officer Nye was called in. In making the arrest he was assaulted by the former divine, and received a blow in the eye. Temple was soon secured, however, and lodged in jail. The affair throughout is shameful.

Nov. 10, 1881

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## Nantucket Gets New Organ



This Estey organ, a new cathedral model, has been presented to the Second Congregational Meeting House (Unitarian) of Nantucket. It was the gift of Miss Elizabeth Fitzgerald, a member of the church. Photo shows Augustus Bentley at the organ during the dedication service.

## Church Organ Is Dedicated

### Nantucket Accepts Gift From Member

Special to The Standard-Times

NANTUCKET, Nov. 29—Members of the Second Congregational Meeting House (Unitarian) have a special reason for Thanksgiving this year. Miss Elizabeth Fitzgerald of Charter Street has presented a new cathedral model, motor-driven Estey organ in a walnut case to the church for use in the vestry, where Winter services are held.

On behalf of the church, William L. Mather, president of the board of trustees, accepted the organ and dedicated it to the service of the membership at a morning worship. Augustus Bentley, church organist, arranged a special music program.

Miss Fitzgerald, an Islander, grew up in the Unitarian Sunday School although during her years on the mainland, she lost touch somewhat with church activities. Enthusiastically interested since her return in church services and other gatherings, she recognized the necessity for replacing the oldtime manually-operated organ with an up-to-date one. "It has given me great pleasure to present it," Miss Fitzgerald said, "And I shall enjoy it as much as I hope others will."

N.B. Stand Times Nov. 29, 1948

### Will Preach at Unitarian Church This Sunday.

The Rev. James Z. Hanner, who was minister of the local Unitarian Church from October, 1940, through June, 1942, will be the guest preacher at that church tomorrow (Sunday) morning.

Since leaving Nantucket the Rev. Mr. Hanner has been a chaplain in the U.S. Air Force and now holds the rank of Lieutenant Colonel. During World War II he served overseas with the Army and was in France and Germany during the occupation. His family were with him for one year in Germany.

After his return to the United States he was stationed at Lowry Air Force Base in Colorado for four years and is now at the Headquarters Training Center at the Waco Air Force Base in Texas.

Lt. Col. and Mrs. Hanner recently purchased the house at 57 Fair street, which is now their permanent residence. However, Col. Hanner is to leave Nantucket next week to report back for duty in Texas, his leave being over.

The subject of his sermon Sunday morning will be "Worship Today".

Sept. 1, 1951

### THINGS ABOUT TOWN.

**CLERICAL.**—Rev. Orville Brayton, pastor of the Unitarian Church in this town, preached a discourse on Sabbath morning in commemoration of the first anniversary of his ministrations to this society. Mr. B. remarked that to him the past year had been a pleasant one, devoid of anything to mar the relations of pastor to people, and trusted the society had enjoyed an equally agreeable one. We think we can assure Mr. B. that his labors are highly acceptable to and duly appreciated by the members of his society, among whom a spirit of unanimity prevails, and we hope he may pass many years among us with pleasure to himself, and profit to his hearers.

In the evening the same gentleman delivered an able and effective discourse, taking for his text the words: "But I say unto you, love your enemies." He strongly deprecated the retaliation of injuries by the infliction of like ones upon the aggressor, the circulation and exaggeration of evil reports, the casting of vile insinuations, and the like, which practices are prevalent in most communities. A true man abhors such methods of repairing an injury, and exhibits the nobleness of his nature by returning good for evil, by extolling the good qualities of his foe rather than exposing his faults; and miserably bad must that man be of whom no good could be spoken. He alluded to the fact that the passengers of a burning ship always deem it proper to breathe vows of mutual forgiveness and sink into their watery grave friends. Our time here on earth is short, and it is proper that men should not only live for themselves but to conduce to the happiness of others, living in this world as we would leave it, friends. The ridiculous method of exhibiting treasured malice by refusing the words or nod of recognition to a fellow-creature; the disdainful toss of the head, and other expediting silly acts were justly censured. It was a discourse calculated to do much good, and was not without its effect; a discourse of a practical character upon a subject that can hardly be too often presented for general consideration.

Dec. 12, 1860



## Ordination and Installation of Rev. William P. Horton.

On Monday evening, members and friends of the Second Congregational Meeting House Society met at the Unitarian Church to witness the Service of Ordination and Installation of William Parker Horton as Minister of the Church.

It was an unusual and impressive ceremony. The last ordination of a clergyman on Nantucket took place a number of years ago, and it was the first such service at the Unitarian Church in nearly one hundred years.

A visiting group of clergymen, augmented by two of the local ministers, took part in the service.

Following the organ prelude, played by Organist Augustus Bentley, the congregation sang the Doxology, as follows:

"Be Thou, O God, exalted high;  
And as thy glory fills the sky,  
So let it be on earth displayed  
Till Thou art here, as there,  
obeyed."

The Invocation and Lord's Prayer were given by Rev. Laurence Hayward, Incumbent Emeritus, First Religious Society of Newburyport, Mass.

A scripture reading was then given by Rev. W. Hollis Tegarden, of the Second Congregational Church (Unitarian) of Marblehead, Mass.

The hymn "Send Down Thy Truth, O Lord," by Sill, was sung by the congregation, following which the Ordination Sermon was delivered by the Rev. Johannes A. C. Fagginger Auer, Litt. D., Ph. D., of Cambridge, Mass.

Dr. Auer, distinguished theologian, who is Parkman Professor of Theology at Harvard University, spoke on the vast differences between the world of Christ's first disciples and the modern world, and of the problems which face both minister and congregation in our complex civilization.

He pointed out that the young man Jesus had no apparent interest in the problems of capital and labor, for example, as in that time that issue—which today is dominant in America and Britain and France—was an unknown.

Dr. Auer remarked that Nantucket's Unitarians had chosen wisely in calling young Mr. Horton to their church, stating he had observed that the newest of the island's clergy had, during his studies at Harvard, been a conscientious student, well thought of by his fellows and his teachers.

Rev. David P. Foulk, pastor of the First Baptist Church, of Nantucket, sang "The Lord's Prayer," by Malotte. The possessor of a rich baritone voice, Rev. Mr. Foulk gave his solo all the vigorous resonance which it needs for its effectiveness.

The Act of Ordination and Installation was begun by Arthur F. Baker, President of the Board of Trustees, who stated:

"Sir, acting with the approval of the Fellowship Committee, and by the authority and consent of this congregation, we ordain you into the ministry of liberal religion. We have chosen you to be our minister. We offer you a free pulpit, even as we would be free people. We would have

you dwell among us preaching the word of truth in freedom and in love; rebuking evil and maintaining righteousness; ministering to us alike in our joys and in our sorrows; setting forth no less by your example than by your precept the noble and upright way of life.

"I now ask you, my fellow worshippers, to rise and say with me:

"We, the members and friends of The Second Congregational Meeting House Society of Nantucket, do hereby ordain William Parker Horton to the Unitarian ministry in accordance with the accepted usage of our free churches and do install him as minister of this church. On our part, we solemnly pledge ourselves, so far as in us lies, to walk with him in unity of spirit, in the bond of peace and in all righteous ways known or to be made known unto us."

Rev. Mr. Horton then addressed the assembly as follows:

"Friends, with a deep sense of responsibility I take up the ministry to which you now ordain and install me. I do pledge myself, so far as in me lies, to maintain the freedom of the pulpit; to speak the truth in love, without fear of persons; to fulfill diligently the several offices of worship, instruction and administration according to the custom of our free fellowship; and in all things so to live as to promote righteousness, peace and love with all men."

The Ordination Prayer was given by Rev. Dan Huntington Fenn, Director, Department of the Ministry, American Unitarian Association. He asked that the blessings of an all-wise Father be conferred upon the Church and its newly-ordained minister, and that the years ahead would provide opportunities for service to Nantucket as well as to the church.

An even more personal touch was forthcoming in the "Charge to the Minister," delivered by Rev. John G. MacKinnon, Minister of the First Unitarian Society, of Wilmington, Del.

"I first came to know Bill Horton," he said, "when, during the war years, he and Mrs. Horton attended my parish, which was then in Richmond, Virginia. Later, Bill wrote me from his new quarters in the Pacific area, and informed me that he wished to enter the ministry. We have kept in touch with one another over the past few years, and it is an especial pleasure to be present here tonight, in acceptance of his invitation to take part in this important ceremony of his ordination to the ministry."

Rev. Mr. MacKinnon then went on to enumerate the various qualifications which a minister is supposed to have acquired before he attempts a pastorate. After completing the rather imposing list, he remarked, drily, "and then you are supposed to have a full measure of understanding and charity, as well!"

He concluded his remarks with the words: "The relationship of minister and his parish is one of the most important in community life. You have chosen a profession which is among the most difficult in its successful pursuit in life's vocations. May you ever receive Divine aid in performing the duties of your new career."

The ceremony of the "Right Hand of Fellowship" was most fittingly performed by Rev. Dan Huntington Fenn, who had so ably delivered the Ordination Prayer.

The "Charge to the Congregation" was presented by Rev. Dana McLean Greeley, Secretary to the American Unitarian Association, and Minister of the Arlington Street Church, in Boston.

In the course of his interesting remarks, this young minister observed that the nine o'clock bell was ringing, and that the group had been wondering before the services which one of them would be speaking when the bells would be sounding.

He called upon the congregation to lend its wholehearted support to its young minister and, also, to Mrs. Horton, who is an important part in the relationship of congregation and minister.

A welcome to the Channing Conference of Unitarianism was given by Rev. Robert S. Steven, Minister of the Bell Street Chapel, Providence, R. I. After congratulating Rev. Mr. Horton on his ordination, Rev. Steven remarked: "And don't forget, Bill—a sense of humor is always valuable."

The "Welcome to the Community" was delivered by Rev. Gordon C. Thompson, Minister of the First Congregational Church, of Nantucket. Although he has been the pastor at "Old North" for less than six months, Rev. Mr. Thompson has already won a wide circle of friends among the islanders.

"I do not feel that I am altogether qualified to welcome you on behalf of the community," he began, "realizing as I do that you have actually been residing here several months more than I. However, I consider it an honor and pleasure on behalf of Nantucket to extend to you a most hearty welcome to our island.... I know that in years to come you will look back upon this night with an especial satisfaction. In this historic old church in this historic old town you have been consecrated to the life of a Minister of the Gospel. I know that your life in this community will be one of service.... And you will never forget it. There will be certain elements to your life here that, as it has been with me, will always remain in your memory—like the sight of the town as you come into the harbor, with the towers of this church and the North church high above the houses; or the lights on Main street during Christmas week, or the long rollers coming ashore at Surfside."

Following the hymn "Forward Through The Ages," by Hosmer, the Benediction was pronounced by Rev. William Horton, and the services closed with the organ postlude by Mr. Bentley.

Immediately following the service, a reception for Rev. and Mrs. Horton was held in the Vestry, which had been attractively decorated with flowers and was lighted by many candles. Refreshments were served by the ladies of the church.

Ushers at the service were Bertram L. Affleck, Charles Clark Coffin, Robert D. Congdon, Edward B. Lewis, William L. Mather.

Mr. Horton is receiving his S. T. B. (Bachelor of Science of Theology) Degree at Harvard Divinity School with the class of 1949 at the end of this month, although he completed the requirements for the degree in February. Before entering Harvard in 1946, Mr. Horton graduated from Syracuse University in 1940 and then spent five years in the Army during World War II, during which time he served in the Special Service and Education-Information divisions in the Pacific theatre and in Korea. During his years at Harvard he was student assistant to the Rev. Dana McLean Greeley at Arlington Street Church and to the Rev. Laurence Hayward at the Newburyport Church.

During the May Meetings of the American Unitarian Association held in Boston recently, Mr. Horton was presented the preliminary Certificate of Fellowship by Dr. Frederick May Elliot, president of the Association.

**JUNE 11, 1949.**

## Unitarian Minister Resigns.

Reverend William P. Horton, minister of the Unitarian Church in Nantucket, has tendered his resignation to the board of trustees of the church. The resignation will become effective April 1, 1952.

Reverend Horton came to Nantucket as minister of the Unitarian Church in 1948, when he was still a student at the Harvard Divinity School and was ordained at a service held here on June 6, 1949.

## Photograph Presented to Unitarians.

A large photograph of the Unitarian Church tower, taken by Mr. Walter G. Pollak, A.R.P.S., of Madaket and New York City, has been presented to the Unitarian parsonage by him. The gift was made following a request by the church for a photograph to be sent to the fall meeting of the Channing Conference of Unitarian Churches which will be held on Sunday in New Bedford.

The photograph, which is a real "character study" of the tower, measures 7¼" x 13½" and will be incorporated in a large wall map containing pictures of all the churches in this area.

The Channing Conference will be attended by delegates from the Nantucket Unitarian Church who are planning to fly to New Bedford Sunday afternoon with Rev. William P. Horton in the Nantucket Flying Club's plane. The Rev. Robert H. Schacht, Jr., of Providence, will preach the Conference sermon at 4 p.m. Sunday afternoon and will describe the work and situation of each of the churches represented.



#### Death of Rev. Harold L. Pickett.

The Rev. Harold L. Pickett, for a decade the pastor of the Unitarian Church in Nantucket, and a man well known in this community, died late Monday afternoon after suffering a heart attack. Driving homeward on the V. F. W. Parkway, when near Brockton, he apparently felt the attack coming, and he drove into a filling station. Death came as he sat at the wheel of his car.

Rev. Mr. Pickett was born in Delaware, Ohio, and attended Ohio Wesleyan College. He became a school teacher and then entered Meadville Theological School, Meadville, Penn. Later he went to Harvard Divinity, Tufts College and Divinity School, and was ordained in the Sandwich Unitarian Church in 1909.

He had a long service in the ministry, occupying pulpits at East Lexington, Hudson, Woburn, Medfield, Bullfinch Place Church, Boston, Peabody, Nantucket and Dighton.

In May, 1947, Rev. Mr. Pickett and his wife, Rev. Anita Trueman Pickett, became co-pastors of the Unitarian Church, Ware, Mass. It was while he was pastor of the Woburn Unitarian Church that Rev. Mr. Pickett ordained his wife on May 30, 1921.

He was Secretary of the Channing Unitarian Conference and a former Secretary of the Pulpit Supply of the American Unitarian Association.

Until his retirement from the post in 1942, he was for seventeen years District Agent for the Society of Prevention of Cruelty to Children in Boston, Brockton, Plymouth, Martha's Vineyard and Nantucket.

From 1930 to 1940, Rev. Harold L. Pickett was pastor of the Unitarian Church of Nantucket, where he was greatly esteemed. His sermons were notable for the erudition, and he was a guest speaker on numerous occasions. He accepted a call to a mainland pastorate with regret, remarking at the time that Nantucket was a beloved place for him, and that he was happy in the knowledge that two of his children made their homes here.

Besides his wife, Rev. Anita T. Pickett, he is survived by a son, John T. Pickett, of Rowe, Mass., and two daughters, Mrs. Byron L. Coggins and Mrs. John A. Stackpole, both of Nantucket, and by several grandchildren.

Funeral services were held Thursday morning from the Sampson Funeral Home in Brockton, with the Rev. Mr. Lewis, pastor of the Brockton Unitarian Church, officiating.

Feb. 25, 1950

#### Tax on "Donations" The Same as on "Admissions."

U. S. Treasury Department.  
Office of Collector of Internal Revenue  
174 Ipswich St., Boston, Mass.  
Wage and Excise Tax Division.

Editors of *The Inquirer and Mirror*:

This office has received an anonymous communication from Nantucket requesting that information be furnished the local papers with respect to the admissions tax as applicable to payments which are called "Donations" since it appears that various organizations in Nantucket are under an erroneous impression with respect to the admissions tax liability in connection with such payments.

The tax on admissions is one cent for each five cents or major fraction thereof of the amount charged for admission to any place and must be collected on the payment made for admission regardless of what the payment is called. The fact that an amount may be called a donation, subscription, contribution, or by any other name does not relieve it from the admissions tax if it is payment for admission to any place.

There are enclosed for your further information circular letters relating to the tax on admissions and to the manner in which tickets of admission should be printed in order that you may be in a position to furnish proper information to any person who may inquire.

Very truly yours,  
John E. Burns,  
Deputy Collector in Charge.

#### Rev. Anita T. Pickett To Retire From Ministry

The Rev. Anita Trueman Pickett, mother of Mrs. Byron L. Coggins and Mrs. John A. Stackpole, of Nantucket, will retire from the ministry at the end of this month after 45 years of service.

Mrs. Pickett assumed the parish of the Ware Unitarian Church on the death of her husband, the Rev. Harold L. Pickett in February 1950 and will relinquish the position there June 30. She will retire to her home in Kingston, N. Y.

Mrs. Pickett was ordained in the ministry by her husband while serving at the Woburn Church in 1931 and since that time she has held numerous parishes in the State and country. She started lecturing at the age of 18 and is the author of several books including poetry, philosophy, psychology the most recent of which is a bible story published last year, "How Luke Discovered Christmas".

She was born in Cleveland, Ohio, 71 years ago, and her childhood was spent in England. Mrs. Pickett prepared for the ministry at Emerson College and Meadville Theological School. While her husband served the Unitarian Church here from 1930 to 1940, Mrs. Pickett served parishes in Barnstable and Bedford.

June 20, 1952

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#### Rev. Paul Harris Drake Is The New Unitarian Minister.

The Second Congregational Meeting-House Society (Unitarian) is united in welcoming Rev. and Mrs. Paul Harris Drake from Ashby, Mass., as their new minister and wife, who arrived at the Parsonage last week.

Rev. Mr. Drake comes to Nantucket following four years at the First Parish Unitarian Church of Ashby, where he was also Secretary of the North Middlesex Congregational Conference of Unitarian and Other Christian Churches.

Born in Stoughton, Mass., in 1889, Mr. Drake graduated from the Oliver Ames High School in North Easton in 1907 and attended Allegheny and Tufts Colleges and the Meadville Theological School. He was ordained at the First Universalist Church in Beverly, Mass., in 1910.

He served as minister of the Unitarian Churches in Pembroke, Boston (at the Barnard Memorial Church, South End, and at Christ Church, Dorchester) and Ashby, Mass., and in Saco, Maine, and the Universalist Churches in Beverly and Marlboro, Mass. He is also a writer of verse.

Between pastorates he worked as a staff-reporter on the *Boston Herald-Traveler* and on the *Boston American and Advertiser*. In 1920 he was editor of the *Boston Labor World*, the official weekly of the Boston Central Labor Union. During the depression in Newton Mr. Drake served for a time as editor of *The Newton Beacon*, another weekly newspaper. He published a book "Democracy Made Safe" in 1917 and is a member of the Boston Authors Club.

From 1927 to 1947 he was engaged in the Real Estate business in Newton Centre in which Mrs. Drake assisted him. He married Pearl D. Pulsifer in his first pastorate at Pembroke, Mass., in 1909, and the Drakes have four children, five grand-children, and three great-grandchildren! Mrs. Drake was formerly Director of Religious Education at the Channing Unitarian Church in Newton and is a leader in Primary Department Religious Education in the Church School. Prior to her marriage to Mr. Drake in 1909 she was a teacher of English and History at the Pembroke High School.

Mr. Drake preached his first sermon in Nantucket on Feb. 17th, 1952, and was called to be minister of the Unitarian Church here commencing June 1st.

June 7, 1952

#### Dedication Service This Sunday.

On Sunday, October fourteenth, at the 10:45 a.m. service at the Unitarian Church, a new altar will be dedicated in loving memory of Mrs. Emily F. Deacon, who died on October 6, 1950. The altar is a gift of the Unitarian Sewing Society, of which organization, Mrs. Deacon had long been an active member and a member of the church for many years.

The new pulpit stands forty inches high in mahogany stain matching the new organ in the Vestry. The ceremony is being held on the first Sunday that the Congregation meets in the Vestry for the winter season and will be conducted by the Reverend William Horton.

Oct. 13, 1951

#### Committed Suicide.

Rev. James B. Morrison, who was pastor of the Unitarian church in this town some twenty years ago, committed suicide at the Revere house, Boston, Monday night of last week. About 10 o'clock that night he went to the Revere house and engaged a room. He left a call for 8 o'clock, and when the chambermaid went through the hall about that time she detected the odor of gas. The door of the room was forced open, and the occupant was found lying on the bed in his trousers and shirt. The gas was turned on full, and the stove-pipe hole in the wall was filled with clothing to prevent the gas from escaping.

Mr. Morrison was born in Haverhill. After leaving the public schools he went to Meadville Seminary, Pennsylvania, where he studied for the ministry. His first charge was at Nantucket, where he remained three years, going from there to Lancaster, N. H., where he remained 10 years. Five years ago he accepted a call to Laconia, N. H.

He was recently confronted with charges of immorality of the gravest kind, and though he declared himself innocent, put an end to his life rather than return and stand trial. While his death is generally looked upon as evidence of guilt, it is stated that he had for some time showed signs of a weakening mind.

He left a number of letters addressed to various individuals and in accordance with a request contained in one of these his remains were cremated at Forest Hills.

He was unmarried and lived with his aged mother.

Oct. 1, 1896

REV. ROBERT COLLYER'S SERMONS.—The fame of Rev. Robert Collyer as an eminent divine drew together, at the Unitarian Church, last Sabbath morning and evening, large congregations. His morning text was taken from the 25th chapter of Matthew, 4th verse: "But the wise took oil in their vessels with their lamps." The argument was directed toward the reserves of human existence, showing that mankind ought to be prepared for the emergencies of life. It was a practical discussion of the affairs of every-day life, within the comprehension of all.

In the evening his text was from the 1st chapter of Revelations, 10th verse: "I was in the spirit on the Lord's day." The discussion of this text developed that one might be in the spirit on any day as well as the Lord's day, and that whatever one might find to do if faithfully performed, would bring the subject into the spirit. That the merchant, artisan, poet, actor or minister, when absorbed in their occupations, would all be in the spirit. The preacher paid a fine tribute to the character of Nantucket people, especially alluding to William Rotch and Lucretia Mott.

The sermons were sometimes strikingly impressive, sometimes eloquent, sometimes abrupt, but always direct and vigorous. They were less ornate than Dr. Chapin's, less profound than Theodore Parker's, less sensational than Talmage's—they were Collyer's.

July 24, 1880



## Service of Installation Held At Unitarian Church.

At four o'clock last Sunday afternoon, September 14, a service of installation was held at the Unitarian Church for the Reverend Paul Harris Drake as the twenty-seventh minister of the Church. About one hundred members of the Church and their friends were in attendance at the service, which was followed by a reception in the vestry downstairs.

The service of installation was in a sense a union service, as the other Protestant ministers of Nantucket participated, with the exception of the Reverend Clayton E. Richard, of the Congregational Church, who was unable to attend because of illness. His place was taken by the Reverend Scott Siegel, of Orleans, Mass.

The other ministers taking part in the service were the Reverend George I. Michelson, First Baptist Church; Reverend Lee Allan Burrell, Centre Methodist Church; Reverend Bradford Johnson, St. Paul's Church, and Reverend Adam W. Craig, of Union Chapel, Siasconset. The Installation Sermon was given by the Reverend Frederick May Eliot, D.D., President of the American Unitarian Association, and the Prayer of Installation was read by the Reverend Frank Edwin Smith, Executive Director of the New England Unitarian Council.

Mrs. Thomas H. C. Giffin was the soprano soloist and, during the service, sang Malotte's beautiful arrangement of "The Lord's Prayer," and "O Lord, Most Holy," by Cesar Franck. The Benediction was pronounced by the Reverend Mr. Drake.

Mr. Augustus R. Bentley, Organist, accompanied the united choirs of the Churches in leading the congregation in the singing of the hymns.

At the reception after the installation, Mrs. Charles K. Bell and Mrs. William L. Mather were in charge of refreshments.

Sept. 20, 1952

## The Reverend Paul Harris Drake.

The Reverend Paul Harris Drake, pastor of the First Unitarian Church of Nantucket, passed away Sunday evening, May 17, at the Nantucket Cottage Hospital. Stricken with Arteriosclerosis, Mr. Drake had been ill for only a week.

The Reverend Mr. Drake preached his first sermon in Nantucket on the seventeenth of February, 1952. He was called to be the minister of the Second Congregational Meeting-House Society (Unitarian) in Nantucket on June 1, 1952, and moved to the island shortly afterward to reside in the Unitarian rectory on Fair Street. The Service of Installation was held at the Church on Sunday, September 14, and was participated in by the other members of the Nantucket Council of Churches, who extended to Mr. Drake the hand of Fellowship, as well as by ministers of the American and New England Unitarian Associations.

Mr. Drake came to Nantucket following a four year pastorate at the First Parish Unitarian Church of Ashby, where he was Secretary of the North Middlesex Congregational Conference of Unitarian and Other Christian Churches. He had previously served as minister of the Unitarian Churches in Pembroke, Boston, Dorchester, Mass., and in Saco, Maine, and of the Universalist Churches in Beverly and Marlboro, Mass.

Born in Stoughton, Mass., in 1889, Mr. Drake graduated from the Oliver Ames High School in North Easton in 1907. He attended Allegheny and Tufts Colleges and the Meadville Theological School. He was ordained at the First Universalist Church in Beverly, Mass., in 1910.

Between pastorates Mr. Drake worked as a staff-reporter on the Boston Herald-Traveler and on the Boston American and Advertiser. In 1920 he was editor of the Boston Labor World, the official weekly of the Boston Central Labor Union. He served, for a time, as editor of The Newton Beacon, a weekly newspaper published in Newton, Mass. In 1917 he published a book, "Democracy Made Safe" and is a member of the Boston Authors Club.

From 1927 to 1947, Mr. Drake engaged in the real estate business in Newton Centre, being assisted by Mrs. Drake, the former Pearl D. Pulsifer, whom he married at Pembroke, Mass., in 1910.

Since he moved to Nantucket last June, Mr. Drake has been most interested in Nantucket organizations and in the young people. He worked unselfishly in the recent drive for funds of the American Red Cross, handling the publicity for the Nantucket Chapter. He also was a lover of poetry and wrote several poems for The Inquirer and Mirror during the past year.

Funeral services were held here at the Unitarian Church on Tuesday, conducted by the Reverend Bradford Johnson of St. Paul's Episcopal Church and the Reverend George L. Michelson of the First Baptist Church. On Thursday afternoon a service was held at the Newton Cemetery Chapel and was followed by interment in Newton Cemetery.

In addition to Mrs. Drake, he is survived by four children, five grandchildren and three great-grandchildren.

During the service on Tuesday the following tribute was read to the Reverend Mr. Drake by Mr. Johnson and includes the poem "Nantucket Calling" which was the last poem written by Mr. Drake.

"Most men live many lives — Paul Harris Drake lived more than many — husband, father, clergyman, poet, author, editor, journalist, and business man.

"His wife and children can always remember with joy and thanksgiving the light, leadership, and affection it was their privilege to know so intimately.

"As author, editor, and journalist, those who worked with him and know his work will know his gifts of organization, his perception of holding fast to an expression of the Right against the Wrong — the Hard Right against the Easy Wrong.

"As business man — almost a third of his life was spent in a business career — in his dealings with his fellow men he brought into practice the principles of his profession of and witness to his religion. This is the practical, positive Christianity to which we are all called.

"As poet — seeing God's truth and beauty in the mold of His creation, expressing it in poetic form and beauty for all to see and appreciate.

"As clergyman — faithful, tireless, sympathetic, a true pastor to his flock, he brought the light of faith and strength to many — especially to the sick and infirm for whom he was a strong tower of help and comfort.

"Though he was with us not quite a year, in this too-short time his qualities were manifest; his family, his parish and his community have suffered a very real loss. In the work of the Red Cross he gave of his considerable talents freely. Much credit is due him for the successful completion of that organization's recent campaign.

"His initiative and leadership was responsible for the present shining brightness of the steeple of this very edifice. It is a fitting memorial, for it brings to mind his own shining brightness. Unfailingly courteous and gracious, self-effacing, strong in faith and works — this was Paul Harris Drake. As fellow Christians we can be grateful for his presence among us; we can rejoice that he has gone to the reward which surely must be for those who like and with him sought always to do God's Will.

"He loved the island and island people. The last poem of his creation — just one week ago today in the Cottage Hospital — expresses that feeling. It is most fitting that it be read at this time."

### Nantucket Calling!

'Long about this time of year  
When the shad-bush spreads its cheer  
And the flags of spring appear —  
In Nantucket, —

All night long and half the day, —  
Glooming, booming o'er the bay, —  
"Fog", the mournful signals say —  
Hide Nantucket.

Traces of the winter's chill  
Linger yet on vale and hill —  
Gentle floods the hollows fill —  
On Nantucket.

Gone the pink Arbutus-vine  
From the haunts of moor and pine  
Waxy mealy-berries shine —  
Everywhere.

Beachplum sprays and yellow broom,  
"Hudsonia" and hawthorne bloom —  
Flood the by-ways with perfume —  
Fill the air.

'Mid the City's busy hum,  
Deep within, "the Call" has come —  
Old Nantucket draws you "HOME", —  
To banish care!

Now the steamers and the planes  
Fill with folks the crooked lanes.  
Surging back, the "Tide" regains  
All it lost.

Sudden-like you feel a glow!  
Something tells you and you KNOW!  
All at once the sea winds blow —  
Nantucket's calling!

May 23, 1953

## A Tribute.

To the memory of Rev. Harold L. Pickett may I add a brief word. Many others knew him better than I who met him but a few times. Yet in those brief talks, I was charged with his infectious enthusiasm and good cheer. He ever transmitted to whom-ever he met the quiet courage and the joy of one who lives with noble motives and high ideals.

During the first months of my ministry here, he came to see me, a successor in his parish, only to assure me of the fine quality of Nantucket people, their warm hearts and sincere minds, and friendliness.

Harold Pickett looked for those things in the souls of the men and women he met; perhaps that's why he so often found them. We shall miss the presence of one who thus brings out the best in us.

It is to a person full of trust in God and with hope for man, here and everywhere, that I wish to pay tribute.

Rev. William P. Horton,  
Pastor, Unitarian Church, Nantucket.

Feb. 25, 1950

For the Inquirer and Mirror.

Mr. Editor:

Rev. Cyrus A. Roys completed his pastoral labors in connection with the Second Congregational (Unitarian) Society, Sunday, September 24, after eight years of service in our town. We should add however, that such labor as Mr. Roys has given has not ended in its effects, since so faithful a ministry outlives in its consequences any terminal limits. We know that we speak with the popular voice when we say that not only with his own parish, but with the community at large, the influence of his Christian character and willing devotion to all will never be lost. Since it is true in an unusual degree that as a minister he was open to the call of every person who desired his help in illness or in sorrow, in misfortune or distress; and whether or not one affiliated with his especial thought or views in doctrinal matters, he was always ready at the demand of any and all who claimed his sympathy.

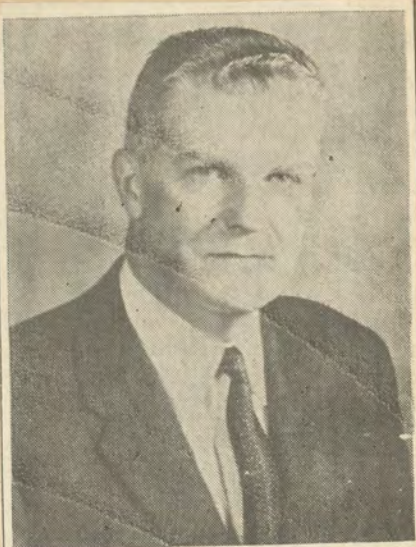
Mr. Roys was also a loyal and public-spirited citizen, always aiming at what he considered the best interests of his adopted home, and his voice was often heard in all our benevolent and philanthropic societies, not seldom, likewise in union of church effort with other denominations whose unqualified regard was freely given to him in return for his genuine brotherly spirit. The best wishes of our people follow him and his family, each of whom holds a tender place in the hearts of those who knew them.

Oct. 7, 1893

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## Unitarian Church Celebrates Its 150th Anniversary of Founding



**Rev. Dr. Robert Killam, D.D.,  
Preaches At Unitarian Church**

As part of the program celebrating the 150th Anniversary of the founding of the Second Congregational Meeting House Society, better known as the Unitarian Church, the guest preacher on Sunday, August 2, at 10:45 a.m., will be the Reverend Robert Killam, D.D., of Cleveland, Ohio.

Dr. Killam is one of the outstanding ministers of the Unitarian fellowship; since his occupancy of the pulpit of the First Unitarian Church in Cleveland in 1947, the church has erected a new home in Shaker Heights, and three other Unitarian Churches have been established in Cuyahoga County.

He is the Regional Director of the Meadville Unitarian Conference and a Trustee of the St. Lawrence University Theological School, where the degree of Doctor of Divinity was conferred on him in 1946.

His sermon topic will be "A Faith for an Unfathomable Future." The public are cordially invited to attend.

It will be exactly 150 years, to the day, when the members of the Unitarian Church and their friends hold a Harvest supper to commemorate the date, on Monday, November 9, of this year. Mrs. Oldham is in charge of supper arrangements and can be reached at telephone 657 for reservations. Mrs. B. L. Coggins will do the decorating, which will feature a model of the church made by Ning Der in 1939. The evening's entertainment of Nantucket films will be open to the public.

Not long ago Mrs. Rogers of India Street offered the model of the church to be used in any way the trustees wished. Since then it has been seen by hundreds of people who enjoyed the various activities held at the church this past summer. Being curious to find out more about the present life of Mr. Der, Mrs. Coggins (whose daughter Carol went to school with

him here on the island) wrote to him at the address given her by Mrs. Rogers, who has kept in touch with him. A letter from Ning Der, who now lives in Bernardston, Mass. sheds some light on the history of this model, as well as the subsequent life of Ning, who will be remembered for his prowess on the basketball floor.

He says: "My Dear Mrs. Coggins: . . . about the model:

"It was constructed during the winter of 1939, and took about 6 to 8 weeks. It is made of plywood and heavy construction cardboard, principally. The roofing shingles I sort of 'manufactured' out of sandpaper by painting them with a thin coat of black paint. There is real glass in the windows, however. The dome is an old bicycle bell—gilded. The rest

of it is odds and ends that lent themselves appropriately to the need of the moment. It is all done by hand, with the use of just small hand tools found around the house.

"It was made for my own constructive enjoyment, mostly; but I chose the Unitarian Church principally because it held an object of public pride to the Islanders—the town clock. I aimed for the hearts of my school-mates when I set the clock at 3 p.m., for that was when school was always dismissed.

"As for me: I am living now here in the upper portion of the Connecticut Valley in a little town at the foot of the Mohawk Trail which should be familiar to some of the Islanders by name—Bernardston—for it was to this town that the late Rev. N. Bradford Rogers and his wife came after serving 21 years on the Island as pastor of the Nantucket

Baptist Church, and from which Mrs. Rogers, after his death, returned to the Island to make her home there with you. I was visiting them here in 1943 when I met the girl who later became my wife.

"We were married on Sept. 7, 1946, and came here to her home town about a year and a half later to build our own 8-room home (and which, incidentally, I also did 'by hand', with a few extra tools added to the ones I had). We now have five children: Sharon, our only girl, will be 12 in November; Hughie, 9; Leland, 6; Gene, 2, and Tobe, just 7 months old.

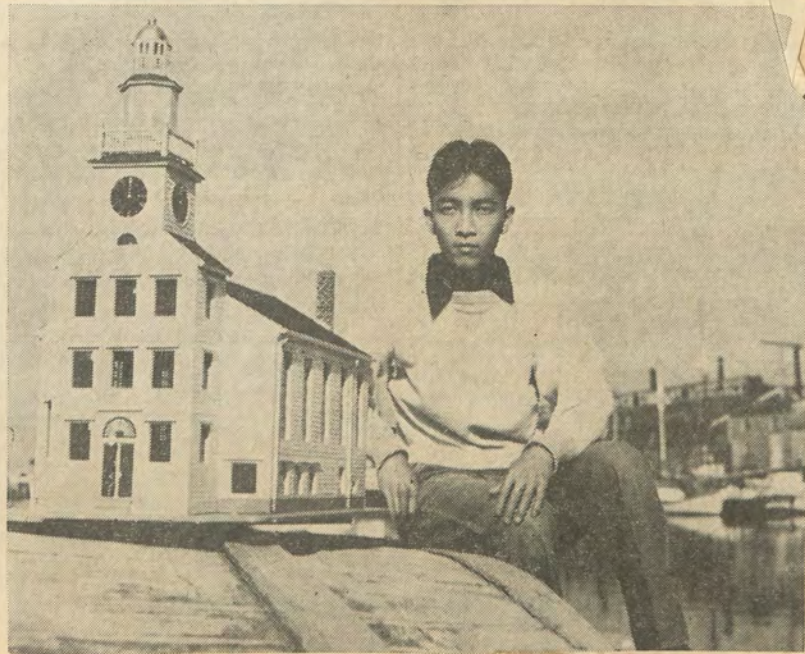
"I hold the position as custodian of the new Pioneer Valley Regional High School in Northfield, about four miles from my home. . . . By the way, I had the privilege of designing and constructing an insignia shield for the school band last year.

"I have run across a few people from the Island since I've been up here. I still have a strong loyal feeling for the dear old island of Nantucket. I think of it so often, and yearn to come back—even for a couple of days' visit would be wonderful, tho' I'd like to have time to visit all my old friends

and familiar places there. I have tried many times, but a large family has ties that bind too securely for expensive vacations, and it is hard to travel with little ones.

"Remember me to your daughter, Carol; I remember her very well. Also to all those folk on the island who may remember me, I send fond greetings, and best wishes for the future.

Very sincerely,  
Ning H. Der"



July 31, 1959

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Rev. Anita Trueman Pickett

### Reverend Anita T. Pickett

Rev. Anita Trueman Pickett, a retired Unitarian minister, and widow of Rev. Harold L. Pickett, who served the Nantucket Unitarian Church from 1930 to 1940, passed away on Sunday night, at the age of 79, in Kingston, N. Y.

Mrs. Pickett began her career on the lecture platform at the age of 18, speaking for Henry George. She attended Emerson College and Meadville Theological School.

After their marriage in 1908, Mr. and Mrs. Pickett served in many Massachusetts churches and in 1921 Mrs. Pickett was ordained in Woburn, Mass. She was minister of churches at Rowe, Bedford, Barnstable, and North Easton, and served as joint minister with her husband at Peabody, Dighton, and Ware.

Mrs. Pickett is survived by a sister, Miss Gertrude Trueman, of Kingston, N. Y., a son, John T. Pickett, of Brookfield, Mass.; two daughters, Mrs. Byron Coggins, and Mrs. John Stackpole, of Nantucket; nine grandchildren, and nine great-grandchildren.

A simple service was held in Kingston on Tuesday, and the interment of ashes will be at the Prospect Hill Cemetery in Nantucket.



Members of the Unitarian Branch Alliance and their guests enjoyed an outing at Eel Point recently at the home of Della Dunham. Her mother, Mrs. Olney Dunham, was the hostess. Those in the picture, from left to right, in the front row: Margaret Harwood, Alice Collins, Estelle Coggins, Katherine Ayotte, Amelie Oldham, Sydney Coffin, Mary Gouin, Helen Folger, Helen Powell. Second row, Rhoda Gardner, Josephine Congdon, Maude Lewis. Third row: Della Chapel, Elizabeth Van Arsdale, Lucille Bell. Last row: Petty Stockley, Dorothy Allen and Lala Dunham. Picture taken by Laurel Stackpole.

May 22, 1962

### Why Does Curfew Ring On Nantucket?

This is a question that is often asked and, of course, the only answer is that it is one of the Nantucket customs that no one ever wants to see abolished. It was started many years ago and the islanders listen for the 9:00 o'clock bell each evening just as keenly today as did their parents and grandparents long ago.

We recently came across a poem which was printed some years ago entitled "The Lost Children of Nantucket," which may make good reading in connection with the query "Why does the curfew ring on Nantucket?" We append it herewith:

On a cloudless summer Sunday,  
In the "days of long ago,"  
On Nantucket's seagirt island,  
Went two children to and fro.  
Dressed in spotless Sunday garments,  
Neatly brushed their glossy curls,  
One, a prince of loving laddies;  
One, a queen of bonny girls.

Twin companions, Ben and Bessie,  
Youngest of a household band,  
Started for the place of worship,  
Merry-hearted, hand in hand.  
Often had their parents sent them  
Of a Sabbath morn, before;  
Never wandering, they had always  
Safely reached the old church door.

There to wait, 'till patient Dobbin  
Bro't the others on their way,  
That they might in solemn worship  
Spend the holy Sabbath day.  
But the morn the fragrant wild flowers,  
Blooming 'round them far and wide,  
And the butterflies, so brilliant,  
Tempted them to turn aside.

Plucking flowers and beach-grasses,  
Roaming after butterflies,  
On they wander 'till the echo  
Of the distant church bell dies,  
Sounding, like some far-off music,  
Faintly lingering on the breeze;  
But they only hear the song-birds  
And the droning hum of bees.

Bees and butterflies flit past them;  
On they wander, hand in hand,  
Till their merry voices echo  
O'er the waste of shining sand.  
No more thought of home, or mother,  
Nor a tho't of church, or bell,  
As they search the sands for treasure,  
In the shape of some rare shell.

High, above the old church steeple  
Glared the sultry August sun,  
And the worshippers, emerging  
From the church doors, one by one,  
Gaze with anxious, half-scared faces  
Out along the dusty way,  
Wondering why the children came not,  
Scarcely thinking them astray.

"Might they not have tired of waiting,"  
Hopefully, the mother said,  
"And returned, perhaps, to meet us,"  
In her heart, a piercing dread.  
"We should certainly have met them,"  
Said the father, "and you know  
If they were returning homeward,  
There is but one way to go."

"To the organ-loft, and tower,"  
Said the sexton, "let us search  
In the gallery and pulpit,  
Open every pew in church;  
Mayhap, they grew tired of waiting,  
and so tho't they'd softly creep  
Up to the loft, to hear the music,  
And are lying there asleep."

But the pews, also! were empty;  
Only shadows flitted through  
Organ loft and dim old tower,  
But, the search they must renew,  
"To our horses, men and neighbors,"  
Cried the sexton, "I will ring!"  
Then out-spoke the white-haired  
pastor,  
"Unless you some tidings bring  
Before sunset, with the sexton  
In the church-tower I will stay,

And, until you find the children,  
I will never cease to pray!"  
"And, until you find the children  
Or some tidings to us bring,"  
Cried the sexton, 'tween the bell-  
strokes,  
"I shall not the curfew ring!"

Sunset came, and weary horesmen  
Roamed the island, far and wide;  
Groups of pallid men and women  
Paced the shore, and watched the  
tide;  
Not a form or speck beheld they  
As they watched the crawling foam,  
And 'mid twilight's shadows  
Anxiously they hastened home.  
Home! alas! no tidings waited;  
Drums were beat, and torches  
flared,  
And, upon the growing darkness,  
Flames from many a bonfire glared;  
And across the moor-like commons,  
All night long, until the morn  
Paled them, gleamed the lurid torches,  
Pealed the drum and rang the horn.

Morn, and noon, and second sunset,  
Still the lost ones are not found.  
Moans the sad, despairing mother,  
"On the sands my babes are drowned!  
Or, have died from fright and hunger,  
Else they've drifted out to sea.  
Loving Father, is there no one  
Who will brings them back to me?"

Just at eve, a sturdy fisher  
Coming, with his laden boat  
Fancied that he in the distance  
Saw a tiny skiff afloat,  
Swiftly floating outward empty.  
Hark! was that the voice of song  
Wafted to him o'er the waters  
As the skiff was borne along?  
"Jesus, tender Shepherd, hear us,  
Bless thy little lambs tonight,  
Thro' the darkness be Thou near us,  
Guard us, till the morning light."

"Saints defend us," cried the sailor,  
"Surely, angels are afloat."  
Then a voice said, "Now I lay me."  
"Some one must be in that boat!  
I will follow," swiftly rowed he,  
While upon the evening air  
Came the words, in childish accents,  
Of that tender, evening prayer.

"Heavens!" he cried, "Miles Gardner's  
babies,  
All alone up on the sea.  
Bless you! Bonny Ben and Bessie,  
I will take you back with me."  
Up alongside, then, he lifted,  
With a strong and steady hand,  
The exhausted little wanderers,  
And he bore them safe to land,

Where walked many an anxious  
watcher,  
In an agony of dread,  
Fearing lest the treacherous billows  
Fling them back their treasures,  
dead.

Suddenly there wheeled a horseman,  
On he sped, into the night,  
Flinging lighted torches from him,  
'Till he saw the church tower's light  
Answering the signal given  
If the children should be found  
Living, and that sea-girt island  
Echoed, to a joyful sound.  
"Curfew rings! the tower is lighted!  
Found alive and all is well;  
While the church stands on Nantucket,  
We will ring the curfew bell."  
On Nantucket's wave-washed island  
Rings the curfew as of old,  
And to eager listening children  
Is this ancient legend told.



## Unitarian Summer Meetings.

The Third Event of the Kind Held on Nantucket Eclipses Its Predecessors in Attendance and Interest. Many Talented Speakers Make Addresses.

The long anticipated sessions of the Summer Meetings Association opened in the Unitarian church, on Sunday morning last. Heralds of the advent of remarkable speakers, and of the discussion of their topics, had gone forth, and the auditorium of the church was filled with hundreds of visiting delegates, local members, and others. The day was ideal in brightness and in summer atmosphere. The historic old church, thus crowded, revived many a touching memory of its former large and influential membership, and of spiritual teachers and preachers, whose pastorates are tenderly cherished to this day.

The church choir gave choice selections, and were fortunate to have the assistance of Mrs. Lester Bartlett, of Boston, whose soprano voice as heard in the solo, "Father of Mercies," was not only her musical feeling that recognized the sense of the words, but it was a spiritual uplift during the morning service. After a reading of the Scripture lesson from St. Matthew V., and prayer by Rev. Rush R. Shippen, Rev. Mr. Day, the pastor, outlined the services of the coming week, and introduced Rev. G. D. Latimer of Salem "Life as a Fine Art" was his subject. The discourse was a masterpiece of complete thinking, and of arrangement of high ideals, and their application to the noble variety of interests in our time.

A well rounded life presupposes progress, and all progress in this life will serve us in the life to come. The sermon contained many choice aphorisms. What man can do with marble, with paints and canvases, that can he do with his own life. Life gives many gifts, and lays them in the cradle of the child. Human character is a lens, through which God shines. Golden days ought to be fruitful in golden deeds. In the best men and women we see the lineaments of the divine. Mr. Latimer's sermon was a valuable contribution to the series of addresses to come, and left an impression at the close, to quote from a famous American essayist, that a great man is a new statue, in every attitude and action, and that life may be lyric or epic, as well as a poem, or a romance.

At 8.00 p. m., Rev. Rush Rhees Shippen, of Brockton, preached to a full congregation. Subject, "Service." The theme was forcibly presented, and had no lack of illustrations of all kinds of service, along lines of business, of inventive genius; in trade and in monetary exchanges; service in which our great spiritual leader is glorified, and humanity benefited; religious services of all the sects that believe in the fatherhood of God, and the brotherhood of man.

Monday, July 4, at 9.30 a. m., devotional services were led by the pastor, Rev. Mr. Day, who read from Deut. XI, and offered a scholarly analysis of the Old Testament book, and drew a comforting lesson of submission and trust, in times of great stress, thoughtfully referring to prominent members, officials in local societies of the church, who, by reason of illness, could not attend the summer meetings.

A discussion followed. Subject, "Are the Ideals of the Founders of our Republic applicable to the present time, and are we living up to them?" With patriotic fervor, and belief in American home influence, Rev. Messrs. Jolly, Dinmore, and Manning, of the local churches, responded, the Unitarian pastor himself being one of the speakers. Rev. Mr. Day felicitously introduced Col. Robert Mitchell Floyd, of Boston, Sec. and Treas. of the New England Trade Press Association, and a member of the National Editorial Association. Col. Floyd's panegyric of the first legally established United States flag, was a literary brilliant in a humorous setting, and his eloquent words were applauded. A thrilling finale to a very instructive discussion, was the singing of "America," by Mrs. Lester Bartlett. A skillful accompaniment was played by Miss Brock.

Patriot Day was brought to a brilliant close on Monday evening, in the Unitarian church, when Rev. Edward Augustus Horton, who is president of the Unitarian Sunday school society, and chaplain of the Massachusetts senate, and prominent as a G. A. R. man, held his audience spell bound by his eulogium of the 4th of July, and all that the day signifies to every loyal American. Washington, "who founded the Republic, and took no glory from it himself, save what was freely given him by his fellow citizens;" and our martyred Lincoln, the statesman, "dead on the quarter deck," received eloquent tribute. The principles of those who founded the Republic were clearly defined; the quality and unflinching bravery of our citizen soldiery in the late war, and the tender ministrations of the Woman's Relief Corps were extolled. The entire address was an oratorical effort, vital with a zeal for, and supreme faith in a lofty patriotism, in honor of country and flag, and the sentiments were greeted with hearty applause. He was followed by Col. Floyd, who always says the right thing at the right time, and punctuates his speech with what the printer calls an "astonisher"—otherwise a sparkle of wit and wisdom to light up what may be pathetic in his utterance.

Rev. J. F. Meyer, a former pastor, who was kindly greeted by his Nantucket friends, in a brief address, encouraged love of country, faith in God, and in the principles of the forefathers.

Mrs. Lester Bartlett rendered two of her grand patriotic solos that well

nigh lifted her auditors from their feet. She was accompanied by Miss Brock at the organ. No wonder that Richard Strauss once said of the superb Philadelphia Orchestra; "My music has at last been played, as I had dreamed it would be." While listening to Mrs. Bartlett's inspiring voice, it is not too much to say: "America" and "The Star Spangled Banner" have at last been sung, as we had dreamed they would be during the summer meetings in Nantucket. We give her welcome, and all hail! Dr. Southgate, of Boston, a bass soloist, was heard with much pleasure during the quartette singing.

Tuesday, July 5, at 9.30 a. m., Rev. Mr. Horton took charge of the devotional services. At 10.00 a. m., Rev. Samuel McChord Crothers, D. D., of Cambridge, delivered his masterly address, "St. Francis of Assisi." Anything short of a verbatim report would fail to do justice to so delicate a word portrait of "one of the most lovable characters in the history of the Christian church." The unbroken attention of his hearers was evidence of deep appreciation. The speaker's admiration for his theme brought to the minds of some of the students of history, a thought of Carlyle's intense love for Schiller, when he wrote that great men are the fire-pillars in this dark pilgrimage of mankind; they stand as heavenly signs; as everlasting witnesses of what has been; prophetic tokens of what may still be the revealed, embodied possibilities of human nature.

Dr. Crothers fully bore out all that has been justly said of him, as the author of "The Gentle Reader," and much else that is sweet and refining in literature. While he unfolded the purposes and holy life of the devout St. Francis, he seemed almost like "Gulliver's conjuror," who could recall, and sensibly bring back to the twentieth century, the heroic past of an already canonized saint.

A few minutes were given to Rev. Mr. Robinson, of Richmond, Virginia, an earnest man in the Unitarian ministry, who is laboring hard with a number of people of the Southland, to purchase a tract of ground whereon to build a church. Incidents which he related illustrated the enthusiasm and commendable spirit of the workers.

The new Point Breeze House was a centre of attraction on Tuesday evening, as it was the headquarters of the Summer Meetings Association. The ladies of the Nantucket church, not to be outdone as liberal dispensers of New England hospitality, tendered a reception to visiting Unitarians at this popular hotel, whose guests have only words of praise for service and accommodations, as furnished them by Landlord Curtis. It was a gala evening long to be remembered by all who were present. Refreshments, delicate and bountiful; music; social interchange of the most refining and best; a happy mingling of friends in fellowship of kindred minds, made the hours pass all too swiftly, and it is gratifying to report that the highly pleasing affair was in every feature a success.

Wednesday, July 6, 9.30 a. m., Rev. Mr. Shippen led the devotional services. A large audience assembled at 10.00 a. m., in the event of a meeting under the direction of the Nantucket branch of the Women's Alliance. Mrs. Lester Bartlett sang a solo, to the delight of all present. Miss Gertrude King, the president, called for the report of Miss Wall, corresponding secretary of the New Bedford Branch, which was read by Mrs. Dr. Pierce, a delegate.

Mrs. Mary P. Davis of New York, corresponding secretary of the National Alliance, was introduced, whose interesting address was full of enthusiasm as quenchless as the interest in her work. She spoke of the Post Office mission labors established in 1878, that had prompted the gathering together of groups of people in the West on the ranches. Churches in the West had been formed through influence of Unitarian tracts. The Women's Alliance is the great missionary arm of the Unitarian denomination, organized to quicken the religious life. After the convincing address of Mrs. Davis, a duet was sweetly sung by Misses Myrick and Congdon.

Mrs. Abby A. Peterson, of Jamaica Plain, followed in a summary of Alliance work in Florida; told of the lions of opposition whose mouths had been stopped. Her pleasing manner of recital won her hearers over to a belief in a trite maxim: "Tardy triumph comes at last."

Wednesday afternoon, from 4 to 6 o'clock, the family of Mr. H. A. Willard of Washington, D. C., tendered a most cordial welcome to the people of the Nantucket parish, and to visiting Unitarians, at their summer home on Orange street. Aside from the social features, and the pleasure to many from the magnificent views of the harbor at the rear of the residence, the entertainment was most liberal in the abundance of savory refreshments. Mr. Charles B. Starbuck of this town, was caterer, a guarantee that everything, would be first class. This tender of hospitality was a gratifying variety to the hitherto harmonious current of the summer meetings.

Mr. and Mrs. Willard were assisted in welcoming the guests by the Rev. Edward Day and Mrs. Day, Mrs. Thaddeus C. Defriez, Mrs. Charles Dunham, Mrs. C. M. Coffin, Mrs. E. W. Perry, and Mr. and Mrs. Benjamin C. Easton.

Among the off-island visitors were the Rev. Rush R. Shippen of Brockton, the Rev. J. F. Meyer of South Natick, Mr. and Miss Howell, of Philadelphia, Miss Tash, of Boston, Miss Balch of Leominster, Mrs. B. F. Jones, of Cambridge, the Misses Locke and Prentiss of Belmont, Mrs. Wadsworth and daughters of West Newton, Mrs. Penniman, Mrs. Pierce of New Bedford, Mr. and Mrs. H. C. Haddon, of Newton, Mrs. Horace Manson of



South Boston, Mrs. M. H. Fowler of Newburyport, Dr. Robert W. Southgate of Boston, Mrs. Mary B. Sanford of Rutland, Mrs. S. B. Lowden, of New Bedford, Mrs. E. A. Horton, Miss Bourne of Boston, Mr. and Mrs. George W. Morton, Miss Newcomb of Quincy, Mrs. L. A. Pierce of Wollaston, Mrs. E. C. Butler, Mrs. Cushing Lane, Miss Foster, Miss Spear, Miss Mary W. Holden, Miss Crane, of Quincy, Mrs. Margaret Hardon Wright of Boston, Miss Katharine White of Newport, Mrs. Porter of Braintree, Miss Eva Channing of Boston, Miss Hull, Miss Titus of Brooklyn, the Misses Nightengale of Quincy, Miss Jacobs of Dorchester, Mrs. Mary B. Davis of New York, Mrs. Abby A. Peterson of Boston, Miss Talmage of Brooklyn, Mrs. and Miss Stevens of Springfield, Mrs. Lothrop of Cambridge, H. K. Willard and Henry Augustus Willard 2d, of Washington, D. C.

At 8.00 p. m., Rev. John Snyder of Wellesley Hills, delivered an exhaustive address. "How a Minister Came to Write a Play." Lovers of Shakespeare, all students of his plays, not only appreciated his allusion to the pastoral dramas of the Scriptures, but were mentally surprised by his own evolution of the drama from its very beginnings. The address was a classic. It was the flower of deep study and fair dealing, for Mr. Snyder, as a liberal thinker, to give deserved credit to the Roman Catholic and Episcopal churches for their efforts to purify existing evils in dramatic impersonations. Heretofore the ministers whom he had seen portrayed upon the stage, were travesties, either fools or knaves, sometimes both.

To crush forever such monstrous libels was why he was led to write a play that should have for its hero, a human minister, in a word, a man whose pure character, and modest life, rather than his preachments, should be "a living epistle, known and read of all men."

After the devotional services of Thursday, 9.30 a. m., in charge of Rev. Mr. Horton, two most eloquent pleas for peace were made by Mrs. Lucial Ames Mead of Boston, on "The Organization of the World," and Senorita Huidobro, of Boston, subject, "The Christ of the Andes." Mrs. Mead showed unquestioned familiarity with all issues that make for peace, over against agencies that are so tragic and demoralizing in war. The rescript of the Czar, and the Hague tribunal were potent forces in the organization of the world; as one had remarked to her, the greatest thing of its time since Bethlehem. With the courage of a noble conviction, Mrs. Mead argued for the establishment of an advisory international congress, ever pointing towards a gradual proportionate disarmament that would illustrate the meaning of Tennyson's lines, "the parliament of nations, the federation of the world." Mrs. Bartlett followed with a solo, "Give Peace in Our Time."

Senorita Huidobro said that two years ago she became a citizen of the grandest country in the world; she came with a message of real peace, not theoretic. The Chili and Argentine republics would learn war no more; they had erected upon a lofty peak of the Andes, a colossal statue of the Christ, not the Christ of the manger, but the resurrected Christ, a symbol of Him whose lovely teaching shall send forth a light that shall shine over the world.

On Thursday evening Mr. Edwin D. Mead delivered an address on "The Evolution of Peace." It was a grand subject for the speaker. While listening to him we felt assured that every word was that of an American citizen, whose heart is in his humanitarian work; of one whose thoughts are deep; whose sight is clear; whose researches are worthy of national regard. His address foreshadowed his plea yet to be made before the Great International Peace Congress to be held in Boston next October; it will surely bring healing to the nations of the earth. That Mr. Mead will persevere to forcibly illustrate the evolution of peace, no one doubts who heard his address, prophet that he is of the good time coming, when "the sword shall be beaten into a ploughshare, and the spear into a pruning hook."

The addresses of Friday, and the sermons on Sunday next, by Revs. Howard Nicholson Brown and Frederick Allen Hinckley, we shall report in our next issue. The committee who arranged for the Unitarian Summer meetings deserve the thanks of all who were in attendance. The coming to our island home of so many among the ablest of Unitarian preachers and lady speakers, from Boston, Cambridge, Salem, Brockton, Jamaica Plain, and Wellesley Hills, has been a wholesome awakening of our community, intellectually, morally, and spiritually. A memory of the Unitarian conference of 1904 will linger long in the hearts of all who attended the services. The key-stone in the all embracing arch of these summer meetings, to borrow from Rev. Minot J. Savage, is "the truth, the truth, the truth—the only sacred thing in the universe."

### Church Re-opening.

The Unitarian Church edifice, which was closed some six weeks ago for repairs, was re-opened last Thursday evening, and at 7.45 o'clock, a very large audience had assembled in response to the general invitation, to share in the re-opening exercises. The space about the pulpit, and the rail of the gallery, were adorned with a profusion of bright flowers, tastily arranged by ladies of the society, a dish of pink pond lilies being much admired.

The services began with a stirring organ voluntary, and this was followed with the reading of appropriate Scripture sentences, the first few being read by Rev. Levi Boyer; the remaining sentences were read responsively, Miss Baker, the minister of the First Congregational Church, leading the reading. The choir then sang a fine anthem with excellent effect. Rev. Mr. Crawford, of the Pleasant Street Baptist Church, then read the 84th Psalm, after which Mr. J. E. Ward, a musician from Boston, sang a solo. Miss Baker then offered prayer, which was followed by an organ response and a piece of instrumental music, well rendered by Mr. Ward. The choir then sang a hymn, after which Rev. J. A. Savage, the minister of the parish, addressed the audience. He began by saying, "There are times in the histories of both individuals and institutions, when the mind should enter the reflection mood and engage in retrospection, in order to better to use and appreciate present results, and prepare for future events. The present is such a time in the history of the Unitarian Society of our town. This society has a history extending through a very considerable part of the present century, and this history has its epochs and its periods, out of which have come some present results, with an encouraging future prospect."

Mr. Savage then proceeded to review in graphic outline the history of the Society. He divided the history of the parish into three periods: the first, beginning with the organization of the Society and building of the church in 1809, and ending with the ministry of Mr. Edes, in 1842, was the embryonic and formative period; the second, beginning with the remodeling and repairing of the church and the settlement of Rev. Mr. Knapp, in 1845, and ending with the ministry of Rev. Mr. Haskell, in 1875, was the transitional, revolutionary and negative period of the Society's history; and the third, or present period, beginning with the ministry of Rev. Mr. Morrison, in 1877, was represented by Mr. Savage as the affirmative, constructive and definitely organic and progressive period of the Society's history. He reviewed the work and constructive progress of the Society for the past three years, called attention to the greatly increased value and improved condition of the church property, and also to the very friendly relations existing between this and the other churches of the town, and thanked the Baptist Society for the use of their pleasant church by his congregation during the repairing of their own. He spoke in terms of warm appreciation of the cheerful generosity with which the people of the parish and the friends of the parish now residing on the mainland had contributed towards the repairing and refurnishing of the church. Mr. Savage concluded his address with some remarks on the present religious attitude and prospects of the society. The address was delivered without notes or manuscript, and the foregoing is but an imperfect abstract of a very concise review of the society's career. The audience were attentive listeners to the remarks of the speaker, who was at times happily eloquent, his allusions to the bright period when equal "freedom to worship God" came in vogue being particularly so.

After the address the choir and congregation sang the following very excellent and appropriate hymn, written for the occasion by Mrs. Elizabeth Starbuck:

Softly tread about this altar,  
Where our fathers knelt and prayed;  
Where in gladness, where in sadness,  
Offerings of the heart they laid!  
Let us guard the tree they planted!  
Cast its dead leaves to the wind!  
Make its broad and spreading branches  
Bring forth fruit for all mankind!

Let us in our consecration,  
Wave our banner clear and bright;  
Give religious thought true freedom,  
Crown'd with Reason's holy light.  
Thus shall Truth, with mind unfetter'd,  
Break dark Superstition's rod;  
Spread her wings, and, soaring onward,  
Bring us nearer unto God.

Make our life a sweet fruition,  
Noble, pure, with lofty aim;  
Human weal, the heart's grand purpose—  
Character the great attain.  
Speed our progress, oh! our Father!  
Fill our souls with love divine!  
Lift us in our daily duties,  
Make our spirits one with Thine!

This re-opening service is a happy and auspicious event in the history of the Unitarian Society of this town, and is one of the unmistakable evidences of the new life, healthy growth and general prosperity with which the parish has recently been favored. The Society includes an interesting and increasing constituency of excellent families; it has under its care an active and prosperous Sunday-school; the ladies of this Society and the young people of the parish have shown much zeal and ability in promoting the social and financial welfare of both the church and Sunday-school; the parish committee, or Board of Trustees, is composed of excellent men, to whose intelligent and very efficacious management of affairs—especially in the recent church improvements—much credit and gratitude are due from all concerned; the choir and organist are faithful and competent, and they spare no pains in helping to make the services interesting and inspiring.

It will not be just to let the occasion pass without a mention of the excellent, faithful work of the pastor, whose earnest efforts to perform his duty have met with a hearty seconding; and he is justified in a feeling of proud satisfaction on the successful development of a peaceful situation in religious matters, and in creating a stronger social bond among his parishioners. Mr. Savage is a man of deep thought, and his Sunday lectures are a strong feature of his ministrations. His three years in this field have been blessed with fruitful results.

For the Inquirer and Mirror.

MESSRS. EDITORS:—On Saturday last, at noon, the venerable Mr. Elisha M. Hinckley quietly breathed his last, having entered upon the ninety-sixth year of his earthly pilgrimage. The departure of the oldest man in our Town, deserves more than the brief record of the fact, for very few are permitted to see so vigorous an old age as his was. He might truly say: "In my youth I never did apply hot and rebellious liquors in my blood; therefore my age is as a lusty winter, frosty, but kindly."

Our old friend was skilled in the work of the carpenter, and many of our houses testify to it. He aided in raising the frame of the Unitarian Meeting House, and he wrought with those men who completed that structure. He was one of the company who raised the sonorous bell to its tower; and this work had an import for him beyond the mechanical. He conscientiously heeded the summons to worship, and gladly went, through all weathers, to meet with the assembly who sought the Lord's House when its door opened. His example in this has had an influence which the living would gratefully acknowledge. He had a musical voice, and an ear for melody. In his more vigorous years he led the choir acceptably to his fellow worshippers. He taught music at one time, and some of his pupils yet remain to speak of his faithfulness. Born as he was in Barnstable, when Massachusetts was a colony of Great Britain, he came to our Island before the memory of most among us began its record. The aged citizen has lived to see four generations of his descendants—children, grandchildren, great-grandchildren, and great-great-grandchildren survive him.

"And looking on that reverent face  
That from his coffin smiled,  
We spelt such innocence and grace  
As best became a child."

### Obituary.

The Rev. John A. Savage died on Sunday last at his home in Plainfield, N. J. He was born on November 11, 1842, at St. Francis, Me., and was educated at the University of Toronto. For eight years afterward he was a minister in the Troy, (N. Y.) Conference. Then he was graduated from the Meadville (Pa.) Theological School, occupying Unitarian pulpits at Nantucket, Mass., from 1880 to 1884, and at Belfast, Maine, from 1884 to 1892.

Mr. Savage's chief work was at Medfield, Mass., from 1892 to 1907, since when he had been pastor emeritus of the First Parish Unitarian Church of that town. During the fifteen years he spent in Medfield he became noted for the breaking down of sectarian barriers to such an extent that he was recognized as the leader in civic affairs and matters of public welfare, even by the Catholics in that part of Massachusetts. Mr. Savage is survived by his wife and three daughters, Mrs. Charles A. Selden, and Misses Marion and Clara Savage.

Funeral services were held at his late home in Plainfield, Monday night, the body being taken to Medfield, Mass., on Tuesday, where the final services were held on Wednesday in the church where he served as pastor fifteen years.

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June 30, 1883

May 24, 1913



## Unitarian Pastor Assumes Duties Here

The Rev. Carlyle H. Meacham, 38, of Dickinson Center, N. Y. arrived on the Island Saturday to assume his duties as pastor of the Unitarian Church. Mr. Meacham was called to the parish by Church members May 9. The Church has been without a pastor since the death of the Rev. Paul Harris Drake, May 17, 1953.

Mr. Meacham was among the graduates of the Harvard Divinity School this week with a master of theological science degree. He received his bachelor of theological science degree at Harvard last year. In 1950 he was pastor of the Community Church in West Falls, N. Y. He graduated from Atlantic Union College, South Lancaster, Mass. in 1949 and attended the Seventh Day Adventist seminary in Washington, D. C.

Mr. Meacham was married to the former Miss Bonnie Snide of Washington, D. C. four years ago. She joined her husband here Monday and they are making their home at the parsonage at 10 Fair street.

## OBITUARY.

MRS. JULIA T. SWIFT.—The death of this estimable lady, an event which has been expected for many months past by herself and friends, occurred today in this city. For many years past the deceased was a resident of Brooklyn, but came here a year ago in June last to pass the remainder of her days with her niece, Mrs. M. A. Rathbun. Her husband, the late Edward Swift, died a few months previous to her removal to this place. His remains are interred in Riverside cemetery. Mr. Swift was the son of the late S. F. Swift, one of the old time merchants and a most highly respected resident of Oswego, and a brother of Mrs. Philo Stevens, of this city.

Mrs. Swift was a native of Connecticut, but resided in this city at the time of her marriage. When the deceased returned to this city it was with the full consciousness that her days for this world were nearly numbered; but she was fully prepared for the change. She was possessed of a strong religious nature and led a model Christian life. Her admirable traits of character impressed themselves upon all with whom she came in contact. The fortitude that she displayed through a long and painful illness won the sympathy of a wide circle of Christian people, and all that could be, was done to alleviate her sufferings. Mrs. Swift's only other relative in this city is her nephew, Mr. Charles D. Comstock. The funeral will occur from the residence of Mrs. Rathbun, but at this writing the time has not been fixed.—*Oswego Daily Times Express.*

[Edward Swift, husband of the deceased, was a son of Rev. Seth Swift, for whom the Unitarian Church of this place was erected.—Eps.]

## Church Re-opening.

The Unitarian Church edifice, which was closed some six weeks ago for repairs, was re-opened last Thursday evening, and at 7.45 o'clock, a very large audience had assembled in response to the general invitation, to share in the re-opening exercises. The space about the pulpit, and the rail of the gallery, were adorned with a profusion of bright flowers, tastily arranged by ladies of the society, a dish of pink pond lilies being much admired.

The services began with a stirring organ voluntary, and this was followed with the reading of appropriate Scripture sentences, the first few being read by Rev. Levi Boyer; the remaining sentences were read responsively, Miss Baker, the minister of the First Congregational Church, leading the reading. The choir then sang a fine anthem with excellent effect. Rev. Mr. Crawford, of the Pleasant Street Baptist Church, then read the 84th Psalm, after which Mr. J. E. Ward, a musician from Boston, sang a solo. Miss Baker then offered prayer, which was followed by an organ response and a piece of instrumental music, well rendered by Mr. Ward. The choir then sang a hymn, after which Rev. J. A. Savage, the minister of the parish, addressed the audience. He began by saying, "There are times in the histories of both individuals and institutions, when the mind should enter the reflective mood and engage in retrospection, in order the better to use and appreciate present results, and prepare for future events. The present is such a time in the history of the Unitarian Society of our town. This society has a history extending through a very considerable part of the present century, and this history has its epochs and its periods, out of which have come some present results, with an encouraging future prospect."

Mr. Savage then proceeded to review in graphic outline the history of the Society. He divided the history of the parish into three periods: the first, beginning with the organization of the Society and building of the church in 1809, and ending with the ministry of Mr. Edes, in 1842, was the embryonic and formative period; the second, beginning with the remodeling and repairing of the church and the settlement of Rev. Mr. Kuapp, in 1845, and ending with the ministry of Rev. Mr. Haskell, in 1875, was the transitional, revolutionary and negative period of the Society's history; and the third, or present period, beginning with the ministry of Rev. Mr. Morrison, in 1877, was represented by Mr. Savage as the affirmative, constructive and definitely organic and progressive period of the Society's history. He reviewed the work and constructive progress of the Society for the past three years, called attention to the greatly increased value and improved condition of the church property, and also to the very friendly relations existing between this and the other churches of the town, and thanked the Baptist Society for the use of their pleasant church by his congregation during the repairing of their own. He spoke in terms of warm appreciation of the cheerful generosity with which the people of the parish and the friends of the parish now residing on the mainland had contributed towards the repairing and refurnishing of the church. Mr. Savage concluded his address with some remarks on the present religious attitude and prospects of the society. The address was delivered without notes or manuscript, and the foregoing is but an imperfect abstract of a very concise review of the society's career. The audience were attentive listeners to the remarks of the speaker, who was at times happily eloquent, his allusions to the bright period when equal "freedom to worship God" came in vogue being particularly so.

After the address the choir and congregation sang the following very excellent and appropriate hymn, written for the occasion by Mrs. Elizabeth Starbuck:

Softly tread about this altar,  
Where our fathers knelt and prayed;  
Where in gladness, where in sadness,  
Off'rings of the heart they laid!  
Let us guard the tree they planted!  
Cast its dead leaves to the wind!  
Make its broad and spreading branches  
Bring forth fruit for all mankind!

Let us in our consecration,  
Wave our banner clear and bright;  
Give religious thought true freedom,  
Crown'd with Reason's holy light.  
Thus shall Truth, with mind unfetter'd,  
Break dark Superstition's rod;  
Spread her wings, and, soaring onward,  
Bring us nearer unto God.

Make our life a sweet fruition,  
Noble, pure, with lofty aim;  
Human weal, the heart's grand purpose—  
Character the great attain.  
Speed our progress, oh! our Father!  
Fill our souls with love divine!  
Lift us in our daily duties,  
Make our spirits one with Thine!

This re-opening service is a happy and auspicious event in the history of the Unitarian Society of this town, and is one of the unmistakable evidences of the new life, healthy growth and general prosperity with which the parish has recently been favored. The Society includes an interesting and increasing constituency of excellent families; it has under its care an active and prosperous Sunday-school; the ladies of this Society and the young people of the parish have shown much zeal and ability in promoting the social and financial welfare of both the church and Sunday-school; the parish committee, or Board of Trustees, is composed of excellent men, to whose intelligent and very efficacious management of affairs—especially in the recent church improvements—much credit and gratitude are due from all concerned; the choir and organist are faithful and competent, and they spare no pains in helping to make the services interesting and inspiring.

It will not be just to let the occasion pass without a mention of the excellent, faithful work of the pastor, whose earnest efforts to perform his duty have met with a hearty seconding; and he is justified in a feeling of proud satisfaction on the successful development of a peaceful situation in religious matters, and in creating a stronger social bond among his parishioners. Mr. Savage is a man of deep thought, and his Sunday lectures are a strong feature of his ministrations. His three years in this field have been blessed with fruitful results.

## Rev. Cyrus A. Roys Resigns.

At a special meeting of the First Congregational (Unitarian) Society in Uxbridge, Monday night, the resignation of the pastor, Rev. Cyrus A. Roys, was accepted. The announcement of the pastor's resignation was made on Saturday, July 1, the warrant for the special meeting being placed on that day.

Samuel F. Scott, chairman of the prudential committee, read Mr. Roys' letter of resignation, in which he stated that on Sept. 30 of this year he would complete his 18th year as head of this parish; that at various times he had doubted the wisdom of his staying here as head of the church, and that he had voiced these sentiments previously. In closing his letter he said:

"When I accepted this call it was understood that our contract could be terminated by either party at a notice of three months. I cannot express my appreciation of the kindness, love and esteem which have been shown to me since I have been pastor of this church."

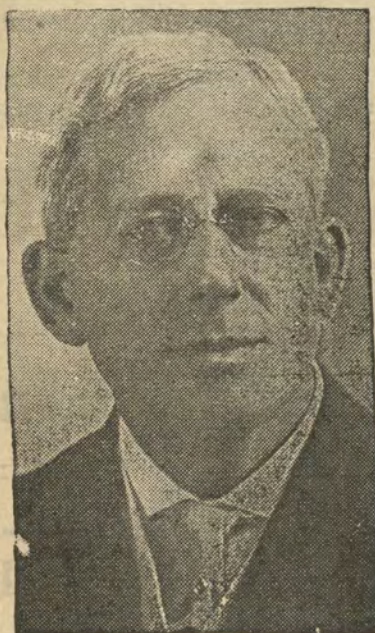
Those present expressed their regret that Mr. Roys should deem it his duty to resign, and a committee was appointed to frame proper resolutions. The meeting adjourned until Monday evening, July 24.

Mr. Roys is one of the most popular citizens of Uxbridge, and has been honored with numerous town offices. He is a native of Roxbury, Vt. His education was received at the state normal school at Randolph, Vt., and the Meadville theological school at Meadville, Penn. His first pastorate was in Bolton, Mass., from 1879 to 1885. From Bolton he went to Nantucket, where he assumed the pastorate of the Second Congregational church until 1893, when he went to Uxbridge. He served on the school board at Bolton from 1880 to 1885, as town clerk from 1880 to 1885, and on the Nantucket school board in 1893. Since coming to Uxbridge he has been trustee of the Uxbridge public library, being now the chairman; president of the no-license league, president of the Composite club and a member of Waucantuck lodge, A. O. U. W.

## Farewell Reception.

A farewell dinner was tendered the Rev. Josiah Coleman Kent, Tuesday evening, at Crest Hall, which was attended by members of the parish and friends. Mr. Kent severed his connection with the Unitarian Church on Sunday last, having held the pastorate for the past nine years.

There is deep regret that Mr. Kent is to leave Nantucket, for during his residence here he has entered into the life of the community and made a host of friends both among the residents and summer visitors. At the reception Tuesday evening he was



THE REV. JOSIAH C. KENT.

presented with a gift of gold as a token of esteem from his friends.

Mr. Kent has been active among several of the organizations of the town, as well as in his parish work, and has become deeply interested in everything pertaining to the island. He has served as secretary of the Nantucket Historical Association, as chairman of the Maria Mitchell Library Board, chairman of the local Red Cross Enrollment, and also secretary of Union Lodge, F. & A. M., in all of which positions he has given the best that was in him.

In removing from Nantucket to other fields of endeavor, he takes with him the best wishes of a host of friends and acquaintances.



[Contributed]

### Rev. John Snyder.

Late pastor of the Unitarian Church, Nantucket.

Five years ago the Rev. John Snyder was installed as pastor of the Unitarian church of this town. His preaching was that of a man at home in fields of the highest spiritual thought. His sermons were brilliant interpretations of Scripture, broad in intellectual scope, vivid in illustration, clear in spiritual insight, never given to acrimonious conversational controversy, always delivered with an apostolic spirit of friendliness.

It is with feelings mingled with sadness and thankfulness that I pen this heartfelt memorial to him; sadness at the loss of my personal friend, thankfulness that he is at rest, free from the crucial pains which he so heroically bore, gently soothed by the watchful care and animated presence of his wife. The passing of this eloquent minister has left an afterglow, in which I see revealed his lovable character and his Christian spirit, that yielded at last with sweet resignation.

Not long ago a friend lent me a book. It was a short story entitled: "The Lost Angel," written by Rev. John Snyder. It was a dream story, pathetically told, dedicated to his wife, in the following beautiful lines:

#### TO MY WIFE.

True love can never lose her youth,  
In blessing or in bane,  
The sun may wither, stars grow cold,  
And Nature die, her tale half told;  
But Love, twin sister of fair Truth,  
Remains as young as when, at birth,  
She came to bless the sons of earth,  
In happiness or pain.

And this the message from her lips of gold:  
The one we love in truth cannot grow old.

The Unity Club will sadly miss him. He was its president, and his repertoire was well-nigh inexhaustible. As a welcome guest his inimitable recital of dramatic incidents and mirth-provoking stories made him a favorite in the best social circles. He was an accomplished student of Shakespeare, and a scholarly reviewer of the principal characters of his great plays. His knowledge of the world's distinguished men of letters, his familiarity with the history of mediaeval art, and of the educational influence of the drama, were like a reservoir to any literary organization.

It is no wonder that he wrote the play "As Ye Sow," which has been presented in our large cities with flattering success. With a strong characterization, admirable stage settings, a happy union of the humorous with the pathetic, its high moral tone has been applauded by thousands of persons who have listened to it.

While in Europe, Mr. Snyder, like his friend Henry Ward Beecher, always kept his ears and eyes open. He treasured what he saw and heard while abroad. He gathered to himself all that is purest in art, music and literature, and flashed these gems before his listeners in many a lecture and sermon. Experience of foreign travel enriched his mind and he wrought upon something more enduring than Naxos statues, or marble eues—even the hearts and minds and lives of his hearers. In his sad departure how much we have lost!

During his change of pastorates in St. Louis and at Wellesley Hills, separation from those whom he loved

[Cont.] on Fourth Page]

### 150th Anniversary Observed By Unitarian Church

This year marks the 150th anniversary of the First Unitarian Church; the "Old South Church," as well as the 300th anniversary of Nantucket.

Members of the congregation have been hard at work renovating the historic building; the pews have been re-upholstered, the aisles newly carpeted, and the old clock on the choir rail, newly gilded, again ticks off the hours. Old documents from the files of the church are on display in the lobby. These include the original deed for the land on which the building was erected in 1809, as well as the invoice for building the church.

An old minute book shows the amicable conclusion of a friendly discussion of the church covenant in 1810. Since the church escaped damage in the historic fire which wiped out so much of the center of town, its records are quite complete.

Further to commemorate its 150th birthday, the church will present to Nantucketers and their summer visitors three of the outstanding divines of the Unitarian faith.

The Rev. Richard S. Hasty, President of the Channing Conference, and pastor of the Unitarian Church in Fall River, will speak on July 12 during the usual morning service, on "Foward to God." On August 2, Dr. Robert H. Killam will occupy the pulpit. Dr. Killam is director of the Meadville Conference, pastor of the First Unitarian Church of Cleveland, from which four branch churches have grown in recent years, and is one of the leading ministers in Unitarianism.

On Sunday, August 30, the Rev. Dr. Dana Greeley will preach on "No Man Is an Island." Dr. Greeley is the President of the American Unitarian Association, and, when his duties permit, is a summer resident of Nantucket. Some years ago, he made a careful study of the South Church and outlined the structural improvements and repairs that were required; a report on which the more recent activities of the congregation have been based.

The members of the Unitarian Church extend a cordial welcome to islanders and their summer guests to worship with them on any Sunday during the summer, and especially welcome them to the services to be conducted by these leaders in liberal religion.



Rev. Dr. Robert Killam, D.D.,  
Preaches At Unitarian Church

As part of the program celebrating the 150th Anniversary of the founding of the Second Congregational Meeting House Society, better known as the Unitarian Church, the guest preacher on Sunday, August 2, at 10:45 a.m., will be the Reverend Robert Killam, D.D., of Cleveland, Ohio.

Dr. Killam is one of the outstanding ministers of the Unitarian fellowship; since his occupancy of the pulpit of the First Unitarian Church in Cleveland in 1947, the church has erected a new home in Shaker Heights, and three other Unitarian Churches have been established in Cuyahoga County.

He is the Regional Director of the Meadville Unitarian Conference and a Trustee of the St. Lawrence University Theological School, where the degree of Doctor of Divinity was conferred on him in 1946.

His sermon topic will be "A Faith for an Unfathomable Future." The public are cordially invited to attend.

### New Unitarian Pastor Announced

The Rev. William R. Reid of Portsmouth, N. H. has been appointed pastor of the Unitarian Church here and will take over the pulpit Sunday.

The church has been without a fulltime minister since the Rev. James Hammond resigned the pastorate last Fall.

Mr. and Mrs. Reid are residing at the Unitarian parsonage at 10 Fair Street. They have a son, the Rev. Richardson Reid, pastor of the Unitarian Church in Taunton; a daughter, Mrs. William M. Wheeler of Haddon Heights, N. J. and seven grandchildren.

Mr. Reid, who comes here from the Portsmouth Unitarian Universalist Church where he was pastor six years, was ordained in 1929. He received his AB degree at Colgate University, Hamilton, N. Y., a BD degree at Andover-Newton Theological School and did graduate work at Brown University.

Mr. Reid served as a chaplain in the Air Force during World War 2. He served Unitarian parishes in Ithaca, N. Y. where he was on the religious work staff at Cornell University, and Yonkers, N.Y.

June 2, 1961

July 31, 1959

June 19, 1959

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Aug. 15, 1914



### Siasconset Chapel.

The services in the Union Chapel last Sunday were of unusual interest. Rev. Frank Crane, D.D., of Worcester, preaching to a large and appreciative audience. At the close of the sermon, E. A. Lawrence, in behalf of the trustees, referred to the fact that an appropriate memorial tablet had been placed in the building to the memory of one of the founders of the chapel, upon which was the following inscription: "In memory of William Ballantyne, entered into the life everlasting, July 7, 1906. Senior Trustee of the chapel from its incorporation 1882."

Mrs. S. T. Mather of New York has for many years maintained a circulating library in her home in the village, for the benefit of the chapel, and largely through her liberality and interest it has been possible to place the tablet here. Mr. Lawrence briefly reviewed the history of the movement, commencing with the meetings held in the school house previous to the year 1880, when services were held as often as possible, during which time the sum of \$40 was collected towards the erection of a chapel.

The school house proving too small, meetings were held for a time in the parlors of the Atlantic House. Mr. Ballantyne interested himself with others in securing additional funds, and they were much encouraged by the gift of a suitable lot upon which to erect a chapel, by Mr. Horace G. Brooks. The building was erected, and the first service held on Sunday morning, July 15, 1883, and the chapel was dedicated July 26th.

There is no church organization, the property being held by a board consisting of seven trustees. It was the desire of those who from the first were identified with the movement, that it should always remain a union church, not only in name but in reality. This plan has been followed with marked success, and so much so, that the chapel holds an unique place not only in the town but elsewhere. It is doubtful if another such instance exists in every particular.

Services are held during the months of July and August, beginning with a Roman Catholic service in the morning, followed by a union service in which all denominations unite. A Sunday school is held in the afternoon, and an evening service when it can be arranged.

Mr. Lawrence said he would be glad to refer in detail to Mr. Ballantyne as a successful business man, having established the largest business of its kind south of New York, and now carried on by his sons; also with reference to his connection with the Christian Commission during the war, associated with General Howard and William E. Dodge. He was also an elder in the Presbyterian church in Washington and for a number of years its treasurer. Special emphasis was laid upon his long and faithful services as senior trustee of the Union Chapel, to which he was greatly attached, and to him perhaps more than to any one else was due the success of the movement.

Mr. Lawrence closed his remarks by reference to his personal relations with Mr. Ballantyne, with whom he had been associated for many years as one of the trustees and superintendents of the Sunday school.

He said that he felt he had lost a personal friend and wise counselor, and expressed the hope that others might be found to take up the good work in the coming years.

### Interesting Memorial Exercises Held at 'Sconset.

Wednesday afternoon the children of 'Sconset presented their annual memorial exercises in the Chapel, members of the local Grand Army Post and others going out from town to attend. A number of the village folk were also in attendance and the exercises were very pleasing to all.

The exercises were held under the supervision of the school teachers, Mrs. Marie Swasey and Miss Helen Bartlett, and the little folks showed the result of careful training. The following program was presented:

Song, "Battle Hymn of the Republic."

Recitation, "Why They March," by John Pitman.

Recitation, "Memorial Day," by Mary Elizabeth Folger.

Recitation, "The Blue and the Gray in France," by Francis Holdgate.

Recitation, "Massachusetts Welcomes Her Heroes," by Richard Eldridge.

Exercise, "The Colors of Our Flag," by the primary grade.

Recitation, "Daddy's Little Man," by Leonard Watts.

Recitation, "In Flanders Fields," by Gwendolyn Gouin.

Recitation, "An Answer to 'In Flanders Fields,'" by Mary Folger.

Recitation, "My Country's Flag," by Francis Scott.

Exercise, "The Vanishing Army," by grammar grade.

Recitation, "I Love Our Flag," by Jessica Eldridge.

Recitation, "The Old Soldier," by Louise Wade.

Exercise, "Betsy Ross and the First Flag," by Emily Coffin, LeRoy Coffin and John Pitman.

Recitation, "The Yankee Division Cemetery in France," by Helen Eldridge.

Recitation, "For Grandpa's Sake," by Kenneth Eldridge.

Recitation, "It's Our Flag and The Best," by Eugene Larsen.

Exercise, "The Making of the First Flag," by Josephine Folger, Allen Holdgate and Leonard Watts.

This concluded the children's portion of the exercises and all joined in singing "America," following which the salute to the flag was given.

### 'Sconset Chapel Celebrated First Nuptials Fifty Years Ago.

On Tuesday evening, October 6, 1885, Union Chapel in the village of 'Sconset was the scene of a wedding ceremony, the first ever to take place within the walls of the little house of worship. The contracting parties were Andrew J. Swain and Phebe A. Pitman, the latter being the daughter of the late Mr. and Mrs. Frederick Pitman of 'Sconset.

The Nantucket Railroad ran an "extra," which left town at 6:00 p. m., allowing the guests from town plenty of time to arrive at the Chapel at 7:30. The little church was tastefully decorated with festoons of goldenrod. The Rev. A. M. Osgood performed the ceremony, and as the couple left the Chapel the sexton swung the bell vigorously, "its stirring peals resounding through the highways and by-ways of the hamlet."

### AT SIASCONSET.

#### Opening of the New Chapel.

The Villagers Treated to a First-Class Entertainment.

Open Air Praise Meeting on Sunset Heights Last Sabbath:

Tuesday evening last was the occasion of unusual festivities in the proverbially quiet Hamlet of 'Sconset. The handsome chapel recently erected in the village was brilliantly lighted and the residents were treated to as fine a musical and literary entertainment as it is often one's privilege to enjoy. The affair was inaugurated and ably managed by Mrs. Priscilla M. Almy, to whose individual exertions the success of the occasion is attributable, and the object of the entertainment was to secure an organ for the "sanctuary," to which end an admission fee of twenty-five cents was charged.

Mrs. Almy's efforts were ably seconded by the resident visitors to whose generosity in the past the villagers are largely indebted for the erection of the handsome little chapel, and the talent volunteered on this occasion was largely "from abroad." The programme consisted mainly of musical selections, vocal and instrumental, with just enough literary sandwiched in by way of variety to add spice to the exercises.

First in order was a piano solo, "Tarentelle," by Miss Lottie King, whose efforts elicited merited applause. She was followed by Miss Lutie Chase who played a violin solo with pleasing effect.

Next came a recitation, "Baptism Defended," by Miss Annie Coffin, which was heartily applauded. This was followed by a song "Take Me, Jamie, Dear," by Mrs. T. L. King, who was accorded a hearty encore, and responded with a song, "Supposing."

A finely-executed piano duet by Misses Hopper and Pinney was received with marked appreciation by the audience, and was followed by another recitation by Miss Annie Coffin of a Scotch story, which called for an exhibition of rare elocutionary talent. She was accorded a hearty encore and responded with a piece combining humor and pathos, entitled "My Next Door Neighbor," which elicited a hearty outburst of applause.

Miss Emma Cook, of this town sang most sweetly "When the Flowing Tide Comes In," and responded to a very hearty encore with a song entitled "No sir." She was followed by Mrs. Doubleday and Mrs. Penfield, who sang a duet, "Angels," which was warmly applauded.

Next in order was a piano solo, "Chopin's Waltz," by Miss Nellie Williams, which was finely executed. Mrs. Doubleday then favored the audience with a song entitled "Some Day," and responded to an encore with "Pussy and the Owl," which was heartily applauded. A quartette consisting of Misses Penfield and Freeman, Messrs. Strellinger and Cambell sang "Hush My Baby," which was received with demonstrations of delight.

A finely executed duet by Miss Susie Brock, of this town, and Miss Glen won hearty applause, and was followed by a song entitled "Waiting," by Mrs. T. L. King, who responded to an encore with a humorous ballad entitled "Now, Was I Wrong?" which terminated the exercises.

On a stand in front was a handsome floral mound, which was much admired. This was arranged by Miss Eunice Barney and was subsequently presented to Mrs. S. J. Clute who kindly loaned the piano used on the occasion.

The chapel was filled to its utmost capacity, every seat and all available standing room being occupied, and the entertainment must have netted a handsome sum towards the purchase of the "new church organ."

We understand that a formal dedication of the chapel as a house of worship will take place some evening this week.

A praise meeting was held on Sunset Heights Sunday afternoon in front of Lodge Mount villa, owned by Mrs. Priscilla Almy and occupied by Mrs. S. J. Clute. The meeting was largely attended and a very enjoyable one. The singing was very fine, especially the hymn "Nearer my God to Thee," which was rendered as a solo by Mrs. T. L. King, of Elizabeth N. J.

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# Fortieth Anniversary Service Of Union Chapel.

The little 'Sconset Chapel was the scene of a most interesting service last Sunday morning, its capacity being taxed to the limit, the occasion being the fortieth anniversary of the Chapel. The little church building was prettily decorated for the event, with a bank of green foliage beneath the words "Behold how good and how pleasant it is for Brethren to dwell together in Unity," at the rear of the altar and the dates 1883 and 1923 standing forth in white, with a cross between, while flowers were in evidence everywhere.

Long before the hour of service the auditorium was filled, many persons driving out from town to attend. Rt. Rev. Frank Hale Touret, D. D., Bishop of Idaho, officiated, the service being as follows:

Hymn, "Onward Christian Soldiers." Responsive reading. Psalm, "Thou Art My Shepherd," followed by the "Gloria." The Lesson. Hymn, "Ancient of Days, Who Sitest Throned in Glory." Anniversary Sermon. Hymn, "O Master Let Me Walk With Thee." The Apostles' Creed. Prayer. Offering. Anthem. Benediction.

Bishop Touret's address was a very interesting discourse. He took for his text a part of the 10th verse of the 62d Chapter of Isaiah, "Lift Up a standard for the people," and said in opening:

"This charge of the old prophet was heard in 'Sconset forty years ago. Hardly had off-islanders discovered the rare charm of the ocean side of Nantucket and begun to settle down for the summer in this quaint little fishermen's village when an earnest group of men and women said: "We must not live here without religious worship. We must keep our ideals high. We must ever have lifted up a standard for the people. And that standard must be the standard of the Christian church."

In the public school-house on August 6, 1882, a meeting was called to take some steps toward securing contributions for erecting a chapel. The movement was started in 1875, when \$138 in cash was contributed, and the sum of \$66 was also secured as the proceeds of two entertainments. Seven years then elapsed before the movement to build a chapel was revived.

The first board of trustees were William Ballantyne, Sullivan M. Cutcheon, H. Kirke White, Horatio G. Brooks, Oliver C. Folger, George F. Coffin and Robert P. Pitman.

The first gift to the chapel was a lot, which was donated by Horatio G. Brooks. The building was erected by Charles H. Robinson, and at the anniversary service last Sunday among those attending from town was Horace L. Gibbs, who was foreman for Mr. Robinson at that time and had charge of the workmen. The church building cost \$1,680.00.

The first religious service was held in the Chapel on the 15th of July, 1883, the formal dedication being on the 26th of July, with clergymen from Nantucket, as well as ministers sojourning in the village, in attendance. Following the dedication the Chapel gradually acquired its furnishings and equipment, many gifts of necessary articles being received.

Each summer both Protestants and Catholics hold services in the Chapel, and for a number of years a Sunday School has been conducted there.

The sermon was listened to with close attention throughout. Bishop Touret had made a careful study of the history of the Chapel and wove it into the anniversary sermon, making an address that befitted the occasion in every way. It was a most interesting discourse.

Mrs. Henry L. Newman was in charge of the music, which was excellent and would have done credit to many a city church.

Aug. 25, 1923

## Lincoln Day Exercises at 'Sconset.

At the conclusion of the lesson, "Elijah's Victory over the Prophets of Baal," the Lincoln Legion exercises were carried out by the Siasconset Sabbath School on Sunday last, nineteen scholars being present, and ten visitors. The program was as follows:

Song, Happy Little Soldiers, school. Prayer of the Lincoln Legion: "Dear Lord, of Thee three things I pray— To know Thee more clearly, To love Thee more dearly, To follow more nearly, Every day."

Reading, "Brief Sketch of Lincoln's Life," by Mildred Morris.

Recitation, The Busy Three, George Rogers, Jr.

Reading, Quotations from Lincoln, Marcel Gouin.

Reading, "Lincoln's Farewell to His Neighbors at Springfield When He Started for Washington in 1861," Ethel Watts.

Recitation, "Chicadee," Gertrude Holdgate.

Reading, "Lincoln's Speech at Gettysburg Battlefield," Philip Morris.

Song, Little Builders, school.

Tribute to Lincoln by Emerson, Miss Pilling.

Tributes to Lincoln by Grant and Garfield, Marion Coffin.

Tribute of William McKinley, Albert Morris.

Recitation, "Little Things," Walter Purdy.

Recitation, "A Little 'Tis," Elmer Watts.

Story of the Lincoln Pledge, Frances Coffin.

At the reading of the words "Now, sonny, you keep that pledge and it will be the best act of your life," a picture was unveiled, of Lincoln bending over Cleopas Breckinridge, a lad about ten years of age, with paper and pencil in left hand, and right hand resting on the boy's head.

Reading, Birth of the Lincoln Legion at Oberlin, Ohio, in 1903, ending with the Lincoln Pledge, as follows:

"Whereas the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime, and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from intoxicating liquors as a beverage."

Invitation to sign the pledge. Five persons responded. The first boy to sign was Philip Morris, who received a book entitled, "Lincoln's Use of the Bible." The first girl to sign was Mildred Morris. Philip Morris was then invited to read President Taft's letter to the Sunday schools all over the land, to be read on this day, which was as follows:

The White House, Washington. December 29, 1910.

My dear Young Friends: The excessive use of intoxicating liquor is the cause of a great deal of the poverty, degradation and crime of the world, and one who abstains from the use of such liquor avoids a dangerous temptation. Abraham Lincoln showed that he believed this by writing out for his boy friends the pledge of total abstinence so often quoted. Each person must determine for himself the course he will take in reference to his tastes and appetites; but those who exercise the self restraint to avoid altogether the temptation of alcoholic liquor, are on the safe and wiser side.

Sincerely yours, Wm. H. Taft.

Recitation, "The Spring of Water," Alfred Watts.

The exercises concluded with the singing of "America" by all.

## TRUSTEE'S REPORT.

The trustees of Union Chapel, 'Sconset, have rendered a report of the financial standing of the Chapel, together with a list of contributors to the fund, all of which we append below:

### REPORT.

The trustees of Siasconset Union Chapel desire to express their sincere thanks to Almighty God for the marked success that has crowned their effort to secure the erection of a chapel in this village.

Within the year just closed, we have, with the generous gift of a lot from Mr. H. G. Brooks, put up a chapel, at the total cost of \$1680, which is all paid for, and a balance of cash on hand of \$70, and unpaid subscriptions of \$25, which will nearly meet the expense of a fence in front, insurance, chairs and additional lamps. A supply of hymn books has been ordered, the cost of which can be met out of the Sabbath collections.

We desire to return our sincere thanks to the many friends who have so kindly and generously contributed the means to secure this result. Never was an appeal more generously and cordially responded to. The wisdom of the movement has been fully demonstrated by the large congregations which have filled the Chapel at all the services since it was opened. As the village grows, the Chapel may have to be enlarged, but we can safely leave this to those who may come after us. A good work has been done in securing to this home by the sea a chapel for the worship of God, without a cent of debt. May the rich blessing of God accompany the instruction here imparted, so that His word may not return unto him void.

We append herewith a detailed statement of the receipts and expenditures, as furnished by the treasurer:

### SIASCONSET UNION CHAPEL

In account with Robert Pitman, Treasurer.

Received from entertainments, \$99.80; collections in Chapel, \$137.35; rent of chapel, \$11.25; Mrs. Eliza L. Flagg, and H. K. White, each \$125; Wm. H. Starbuck and George H. Folger, each \$100; R. G. Chase, Mrs. R. G. Chase, A. B. Lamberton, Wm. Ballantyne, Robinson & Ellis, each \$50; S. M. Cutcheon, Wm. C. Swain, E. Wendell, J. A. Folger, Mrs. Lucy Tyng, Mrs. H. K. White, C. R. Burke, each \$25; George Ward Nichols, George and S. M. Richardson, J. B. Wilson, Mrs. I. Riddell, Mrs. Helen M. Moore, each \$20; Geo. A. Crosby, \$15; H. R. Tucker, Mrs. Dr. Martin, V. G. Harding, Hattie and Isabella Harding, Mrs. T. Mather, Mrs. S. P. Reynolds, Miss Nellie A. Litch, H. A. Barnum, H. G. Brooks, Mrs. George Cromie, E. H. Alley, Wm. M. Barrett, Wm. A. Illinghast, Charles E. Fitch, Miss Eastman, Geo. Coffin, each \$10; W. T. Brantly, E. J. Aldrich, Mrs. A. Beckwith, Rev. Steven Bush, "Well-wisher," Oliver C. Folger, Edgar Tweedy, G. W. Dickinson, Mrs. E. C. Almy, J. W. Smith, Lydia Burnell, Alfred Folger, Amelia Mitchell, Mrs. E. Fitch, Mrs. H. N. Backus, Mrs. David Ingalls, Mrs. Burbank, Mrs. T. T. Jacques, M. J. Sawyer, Jean A. Walker, Mrs. E. H. Walker, William Baxter, Frank Crosby, Mrs. T. Almey, Mrs. Eliza Litchell, Mrs. T. T. Simpson, Robert Coffin, Rev. D. Cowan, "Cash," Egbert Jansen, Mrs. McGinness, John Atkinson, D. W. & R. E. Burgess, Mrs. Simonds and Mrs. Fitch, Mrs. Brown, L. W. Rice, R. H. Fyfe, Wm. Mattingly, Mr. Brown, J. J. Mounell, A. H. Mitchell, Mrs. P. Mitchell, John C. Niven, Mrs. F. Folger, Louisa M. Hartshorn, J. A. Folger, Mrs. C. L. Ward, G. H. Brock, R. T. McCabe, L. C. Burnell, each \$5; "A friend," \$4; Mrs. S. A. Kingsley, Mrs. S. Reynolds, Mrs. A. M. North, Miss A. Burke, "Well-wisher," Kate C. Bogg, Mrs. A. W. Muldaur, H. S. Wyer, Mrs. S. W. Thayer, Valentine Aldrich, Miss Otis, Mrs. A. H. Munger, Mrs. Allen, Mrs. Webb, E. Lewis, each \$2; Mrs. S. G. Bunker, Mrs. E. D. Gardner, Mrs. E. M. Pitman, Miss Mary Penfield, Mrs. S. A. Gardner, Mrs. E. Russell, E. P. Hooker, W. S. Brown, Frank Northrup, L. S. Coffin, J. W. Wilsie, Mrs. Alfred Folger, Mrs. Strong, Mrs. Hunt, Miss Carrie Skinner, F. C. Holmes, Mrs. Brown, each \$1; Jennie Hunt, 25; Charles Pitman, \$3.25; Robert Pitman, \$6.50; F. M. Pitman, \$3.75; W. H. H. Smith, \$7.50; total, \$1750.15. Paid to C. H. Robinson, \$1500; Mr. Coffin, Justice of the Peace, \$3; lamps, \$4.40; freight on settees, \$9.75; carpet, \$8.55; settees, \$143; expense at jubilee singers, \$1.24; curtains, \$7.60; Janitor, \$2.50; total, \$1680.04; cash on hand, \$70.11.

Subscriptions paid,	\$1501.75
Collections and Entertainments,	237.15
Rent of Chapel,	11.25
Total receipts,	\$1750.15
Disbursements,	\$1437.04
Cash on hand, Due Robinson,	\$313.11
	243.00
Surplus Cash,	\$70.11
Unpaid subscriptions,	25.00
Total,	\$95.11

Aug. 18, 1923

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## Mormon Elders On Mission To Island

Whenever the word Mormon is mentioned, those within hearing distance immediately think of a man who has an unlimited number of wives.

Few of them realize that the Mormon, a member of the church of that name, has not practiced the doctrine of plural marriage since 1890 when the Church issued a manifesto forbidding its followers to carry on the practice. In ordering its members to comply with the law of the land, prohibiting a man from taking more than one wife, the Church never disavowed, however, the principle which it says was passed on to it through revelation.

Correcting such wrong impressions about the Mormon Church or the Church of Jesus Christ of Latter Day Saints and describing its doctrines and beliefs to those who will lend them an ear are about 5000 Elders on yearly missions about the country such as 23-year-old Wallace S. Livingston and James Orval Bott, 19, now on Nantucket seeking converts to their church.

### On New England Mission

The two Elders have been assigned to a New England mission for a period of two years and have allotted two or three months of that time for their work on Nantucket. The Church which numbers about one million members spread throughout the United States and several foreign countries has a list of everyone of them but there are none on Nantucket.

Mr. Livingston who just graduated from a University plans to do biological work in which he majored and his companion is the son of a farmer. Both live in Salt Lake City, Utah, the center of the Mormon Church.

The Mormon Church has no paid ministry and its gospel is spread to those outside the church through missionaries who bear all their expenses.

"You can see that we have to believe in what we preach," commented Mr. Livingston.

### Smith And Young Leaders

Two figures who loom large in the history of the Mormon Church are Joseph Smith, the prophet and founder, and Brigham Young. The Church history recalls that Mormonism had its beginnings in the early part of the 19th century.

In 1820, Prophet Smith, then an uneducated and poor boy of 14, became interested in the religious discussions of the day. In a visit to the woods to pray, he claimed he beheld a vision and that he was told to establish the "true Church of Christ." The Mormon history

records that he had several other "heavenly visitations" and that he was directed by a "heavenly messenger" to a hill where he is said to have found a stone box containing hidden plates of gold with engravings. Assisted by a few others, he is reported to have translated and published the engravings into the "Book of Mormon". Shortly afterwards, Prophet Smith, then 25, founded on April 6, 1830, the Church of Jesus Christ of Latter-day Saints. Within a year, 1500 members joined the Church.

### Smith Killed By Mob

Smith never had any peace the rest of his life. He was persecuted and driven without end, tried and acquitted 40 times, and finally was killed by a mob.

His followers were driven from New York to Ohio, to Missouri, to Illinois and finally to the Rocky Mountain area under the leadership of Brigham Young. They built Salt Lake City into one of the most beautiful of the country.

The Mormons believe in the Bible and accept the King James version as the standard translation.

The men who preside as general and local authorities in the Church are selected from a body of men known as the priesthood. The supreme power in the Church is vested in the president and two counselors who comprise the "First Presidency." Next to the Presidency of the Church in general authority is the Council of "Twelve

## Seventh-day Adventist Minister Arrives in Nantucket.

Samuel A. Renzi, Seventh-day Adventist minister from Taunton, Mass., has arrived in Nantucket to take up his pastoral duties here.

Pastor Renzi is a graduate of the School of Theology of Atlantic Union College and a veteran of World War II. For the past two years he has been teaching at Brookside Academy in Taunton. He is also a representative of the Voice of Prophecy radio and television programs which are heard all over the world. This program can be heard locally over station WEAN, Providence, at 10:30 Sunday mornings.



SAMUEL A. RENZI.

Mrs. Renzi is a graduate of the School of Music of Atlantic Union College and for the past five years has been teaching piano and directing choral organizations.

Until arrangements can be made for a meeting place, services will be held each Saturday at 6 Silver Street; Sabbath School at 9:30 a. m., and sermon at 11 o'clock.

A cordial invitation is extended to all who wish to attend.

MARCH 24, 1951.

**PICNIC.**—Picnics are the order of the day, and afford for the children grand opportunity for recreation. This afternoon the children of the Orthodox Sabbath School will have one upon the Fair Grounds. The Island Guards, accompanied by the band with its new leader, Mr. Smith, of Boston, will visit the Grounds during the afternoon. They will probably have a pleasant time if the weather permits, which at the present writing is decidedly unfavorable, a heavy rain prevailing.

## DAILY EXCURSIONS

### CAMP MEETING.



The steamer ISLAND HOME, Capt. Thomas Brown, 2d, will touch daily at the Camp Meeting Landing, going to and returning from Hyannis, from the 9th to the 19th of August, inclusive. Leaving this place at 5 o'clock, A. M., and the Camp Ground on her return, at 11-2 o'clock, P. M.

Those wishing to go and return the same day, can have some six hours to remain there.

Fare to go, and return any day during the session of the meeting, ONE DOLLAR.

On Sunday, Aug. 14th, the Island Home will leave for the Camp Ground at 6 o'clock, A. M., touching at Hyannis both ways. Returning, will leave the Camp Ground at 5 o'clock P. M.

The time of arriving at, and leaving Hyannis, and the fare on the regular route, will be the same as usual. A. B. ROBINSON, Agent, Nantucket, Aug. 6th, 1859.

Steamer Island Home left here at 6 o'clock on Sunday morning for the Camp Ground, via Hyannis, with about 175 passengers. At Hyannis 800 were added, and the party were landed safely at the Ground about 10 1 2 o'clock. The weather was excessively hot, and the shade of the beautiful groves adjoining the grounds was most acceptable and refreshing. The services were conducted in an appropriate and impressive manner, and good order prevailed generally. The steamer left on her return at 5 P. M., arriving here at 10. She will continue her daily trips to the camp ground until Saturday next.

**CAMP MEETING.**—The number of tents at "Wesleyan Grove" last year, was 250. It is estimated that the additional tents this year, will make the number rising 300. The Methodist denomination have encamped there ever since 1835, with the exception of one year, when they pitched their tents at Westport Point, thus making the ensuing gathering the twenty-third meeting. Previous to that time, they were held at West Chop (Holmes Hole), Falmouth, Monument, and other places. The past year a new lease of the grounds has been secured, which with the old lease, three years of which have not expired, will entitle them to the Grove 13 years longer.

We understand from the Secretary of the Encampment, Hebron Vincent, Esq., of Edgartown, that several important improvements will be suggested at the ensuing meeting in regard to the grounds. Mr. Vincent has acted as Secretary, the most of the time, for 22 years. He has in preparation a book containing a full historical account of these gatherings.—[N. B. Mercury.]

Oct. 4, 1888

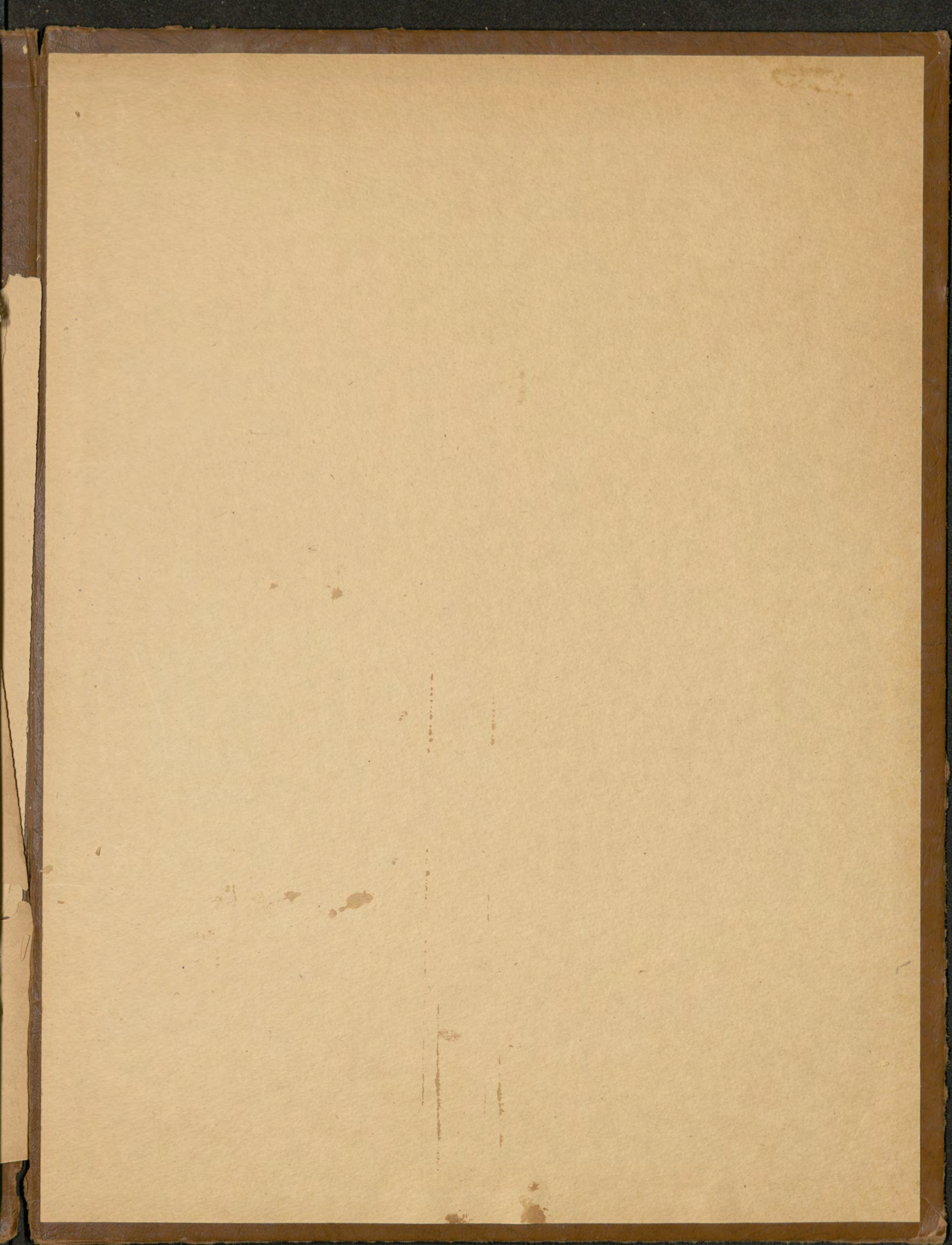
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PRESENTATION.—Rev. J. E. Crawford's "little church on the corner" was crowded Monday evening last, on which occasion the church was presented with a handsome chandelier by Capt. Albert A. Gardner and others, Rev. J. B. Morrison tendering the gift in their behalf, and in the course of his remarks paying a just tribute to the earnest work of Mr. Crawford, who responded in brief and fitting language. Further remarks, appropriate to the occasion, were made by Revs. Levi Boyer and H. A. Hanaford (the latter presenting the pastor with a volume on the life of Charles Sumner), and Dr. A. E. Jenks. A number of young people sang with fine effect, as did also a quartet consisting of Mrs. J. J. Collins, Miss Lizzie Ray, and Messrs. J. J. Collins and W. B. Stevens. Several recitations by young misses also added to the general interest of the programme. During the evening gifts of money, amounting to \$16, were presented Mr. Crawford, and \$14 were taken at the door. It was in fact a really gift-ed time, and will be remembered with pleasure by those in attendance.

Jan. 31, 1880







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